

T H E  
**CHRISTIAN**  
**School-Master :**  
O R, T H E  
DUTY of those who are Employ'd in the  
P U B L I C K I N S T R U C T I O N  
O F  
**CHILDREN :**

Especially in  
**CHARITY-SCHOOLS.**  
To which is Added,  
**A Collection of P R A Y E R S**  
Upon several Occasions, for the Use of the  
*Master and Scholars.*

Together with  
*Directions and Instructions concerning*  
**CONFIRMATION;** and suitable *De-*  
*votions* Before, At, and After it.

By **JAMES TALBOTT, D.D.**  
Chaplain to His Grace the Duke of *Somer-*  
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CHRISTIAN

and

OF THE

PURBICK

CHILDREN



TO THE  
RIGHT REVEREND  
AND  
RIGHT HONOURABLE  
THE  
LORDS,  
And all the Rest of the  
MEMBERS  
OF THE  
SOCIETY

For Promoting  
Christian Knowledge,

This TREATISE

Is Dedicated by  
Their most Obliged  
And

Most Obedient Servant,

*J.T.*



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RIGHT REVEREND  
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A

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THE  
CHRISTIAN  
School - Master :  
OR, THE  
DUTY of those who are employ'd  
IN THE  
PUBLICK INSTRUCTION  
OF  
CHILDREN:

IT has pleased the Divine Goodness to *The Occasion*  
prosper, in a wonderful manner, the *of this Dis-*  
pious and charitable Endeavours of *course.*  
the *Society* which of late Years has  
been happily established in this Kingdom,  
*for the Propagation of Christian Knowledge,*  
particularly by the Erecting of *Charity-*  
*Schools,* in order to that great and de-  
sireable End: And the Progress, which  
within a very short time has been made  
B in

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in this truly Christian Work (like that of Christianity it self in the first and purest Ages of the Church) has so far exceeded all Humane Expectation, that by God's great Blessing on their indefatigable Industry and exemplary Charity (which has excited a generous Emulation in the Minds of many other worthy and well-disposed Persons, *Zealous of good Works*) great Sums of Money have been very liberally contributed towards the Carrying on this excellent Design; insomuch that above Sixty Charity-Schools have been set up within the Space of Ten Years, in and about the Cities of *London* and *Westminster*, besides a much greater Number in several other Parts of this Kingdom: By which Means some Thousands of poor Children, whose Parents were unable to provide for their Subsistence, and much less for their Education, have been happily rescued from Want and Ignorance, preserved from Idleness and Vice, and brought up in the Knowledge and Practice of Christianity, and of such useful Arts, as may hereafter enable them to get an honest Livelihood, and to be serviceable to their Families and Countrey.

*The Design of it.*

The *Harvest* therefore in this Part of God's Vineyard being Great, and the *Labourers* (we hope in the strictest Sense of that Word) not a Few; It has been thought requisite for their Assistance, to lay down such Rules and Methods as may be useful to all that are employed as *Teachers* in these *Schools*, and to represent to them as plainly

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I shall not enlarge in this Place upon the Usefulness of *Schools* in general; of which the World has been so long convinced, that the Use and Encouragement of them is almost as ancient, as the Establishment of Government in all civilized Nations: Nor do I think it needful on this Occasion, to insist upon the great Benefit and Advantage of *Charity-Schools* in particular; which, tho' they are not of the same Antiquity (the Original as well as Progress of this excellent Institution, being chiefly owing to the Royal Law of Charity, which in the Fulness of Time was first promulged by that Divine Pattern of Beneficence, *who went about Teaching and doing Good*; and made it the distinguishing Character of his Heavenly Dispensation, that under it the *Poor had the Gospel preached to them*; yet the peculiar and direct Tendency of these to promote the Publick Welfare, no less than that of Particular Persons, is so manifestly evident both from Reason and Experience, and has been so well, and (God be thanked) so successfully urged in several excellent Discourses from the Press as well as the Pulpit; that it will be superfluous to make that the Subject; which is indeed only the Occasion of this Treatise: The Design whereof (as has

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## *The Christien School-Master.*

been already hinted) is to possess all who are, or shall be Entrusted with the Instruction of Youth in these *Schools*, with a just Sense of the weighty and indispensable Obligations incumbent on those that undertake it; and that upon this twofold Account.

*The General Division of it.* I. Of the *Qualifications* that are requisite to fit and prepare them for this Office.

II. Of the *Duties* that are necessary to be performed in the Execution of it.

*The Qualifications of a School-master.* I. As to the First of these, 'tis certainly requisite that every one who undertakes the Office of a *School-master*, should very seriously consider with himself, whether he is duely qualified for it in these following Respects.

*Of his Religion and Principles.* First, Of his *Religion*; which in every *English School-master* ought to be that of the *Church of England*, as by Law establish'd; that, I mean, which is Professed and Comprehended in the 39 Articles of our Excellent Church, as the Badge or Symbol of that Communion which every Individual Subject of this Nation (especially every one who is Entrusted with this Important Charge) is obliged in Conscience to Maintain with the National Church. For as it is evidently the Interest of our Constitution in Church and State, that all its Members should be Educated in those Principles of Faith and Worship, and in those only which are Publickly Professed and Established, as the Standard of Unity and Uniformity; so 'tis absolutely necessary,

## *The Christian School-Master.*

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sary, that every Person who is Employed in the Education of Children, should Profess and Teach those Principles, and no Other. In order to which, our Church has very wisely Ordained in Her 77th Canon, *1st, According to the*

*non,* ' That no Man shall Teach either in *Canons.*  
' Publick School, or Private House, but *License and*  
' such as shall be Allowed by the Bishop *Subscription*  
' of the Diocese, or Ordinary of the Place *requir'd.*  
' under his Hand and Seal: Being found  
' Meet, as well for his Learning and Dexter-  
' ity in Teaching, as for Sober, and  
' Honest Conversation, and also for right  
' Understanding of God's True Religion;  
' and also, except he shall first Subscribe  
' to the First and Third Articles of the 36th  
' Canon, simply, and to the two First  
' Clauses of the Second Article; which  
' are as follows.

*1st, That the King's (or Queen's) Ma-* *The Terms of*  
' jesty, under God, is the Only, Supreme *Subscription.*  
' Governour of this Realm, and of all o-  
' ther His (or Her) Highness Dominions  
' and Countries; as well in all Spiritual or  
' Ecclesiastical Things or Causes, as Tempo-  
' ral: And that no Foreign Prince, Person,  
' Prelate, State or Potentate hath, or ought  
' to have any Jurisdiction, Power, Super-  
' iority, Preheminence, or Authority Ec-  
' clesiastical or Spiritual within His (or  
' Her) Majesty's said Realms, Dominions,  
' and Countries.

*2dly,* ' That the Book of Common-  
' Prayer, and of Ordering of Bishops,  
' Priests, and Deacons, containeth in it no-  
' thing

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‘ thing contrary to the Word of God ; and  
 ‘ that it may lawfully so be used.

3dly, ‘ That he Alloweth the Book of  
 ‘ Articles of Religion, Agreed upon by  
 ‘ the Archbishops and Bishops of both Pro-  
 ‘ vinces, and the whole Clergy in the Con-  
 ‘ vocation holden at *London* in the Year of  
 ‘ our Lord God, 1562, and that he Ac-  
 ‘ knowledgeth All and Every the Articles  
 ‘ therein contained , being in Number  
 ‘ Thirty Nine, besides the Ratification, to  
 ‘ be agreeable to the Word of God.

‘ To these Three Articles (says the same  
 ‘ Canon) he shall, for the Avoiding of all  
 ‘ Ambiguities, Subscribe in this Order and  
 ‘ Form of Words, setting down both his  
 ‘ Christian and Sirname, viz.

‘ *I N. N. do willingly, and ex animo,*  
 ‘ *Subscribe to these Three Articles abovementio-*  
 ‘ *ned, and to all Things that are contained in*  
 ‘ *them.*

And as every one who shall Presume to  
 Teach without License, incurs the Cen-  
 sure of the *Ecclesiastical Court*, and ought  
 to be Presented for the said Offence, by  
 the *Church-Wardens* of the Parish where  
 he Teacheth : So it is Ordained by the same  
 Authority (*Canon 79*) ‘ That if any *Schoolma-*  
 ‘ *ster* being Licensed, and having Subscribed,  
 ‘ as aforesaid, shall either Speak, Write,  
 ‘ or Teach against any Thing whereunto  
 ‘ he hath formerly Subscribed, ( if upon  
 ‘ Admonition of the Ordinary, he doth not  
 ‘ Amend and Reform himself) he shall be  
 ‘ Suspended from Teaching School any  
 ‘ longer.

And



And to the End that no Person whatso-<sup>2dly</sup>, Accord-  
ever, who is concerned in the Tenor of <sup>ing to the Sta<sup>s</sup></sup>  
the *Canons* above written, may Plead an <sup>tutes</sup>  
Exemption from that Obedience which  
is due to them, under the Pretence of Con-  
science, and being of a different Perswa-  
sion in Religion; The Wisdom of the Go-  
vernment hath further Enforced them by  
the Sanction of the Civil Authority; where-  
by it is Enacted

1. *Jac. I. Cap. 4.* ' That no Person shall *Licenses*  
' keep any School, or be a *School-Master*,  
' out of any of the Universities or Colleges  
' of this Realm; except it be in some Pub-  
' lick or Free Grammar-School, or in  
' some such Nobleman, or Gentleman's  
' House, as are not Recusants, or where  
' the same *School-Master* shall be specially  
' *Licensed* thereunto by the Arch-Bishop,  
' Bishop, or Guardian of the Spiritualities  
' of that Diocese; upon Pain, that as well  
' the School-master, as also the Party  
' that shall Retain or Maintain any such  
' *School-master*, shall each of them Forfeit  
' 40s. for every Day so Offending.

13 & 14 *Car. II. Cap. 4.* ' That every *Subscription.*  
' *School-master* keeping any Publick or Pri-  
' vate School, and every Person Instructing  
' or Teaching Youth in any House or  
' Private Family, as a Tutor, or *School-*  
' *Master*, shall at, or before His or Their  
' respective Admission to the said Office,  
' Subscribe the Declaration or Acknow-  
' ledgement following; *Scilicet, I A. B. do*  
' *Declare, That I will Conform to the Liturgy*

*The Christian School-Master.*

‘ of the Church of England, as it is now by Law  
 ‘ *Established*. Which said Declaration shall  
 ‘ be Subscribed before the respective Arch-  
 ‘ Bishop, Bishop, or Ordinary of the Dioecse,  
 ‘ upon Pain that all and every of the Persons  
 ‘ aforesaid, shall Lose and Forfeit such Place  
 ‘ and School, and shall be utterly Disabled,  
 ‘ and (*ipso facto*) Deprived of the same.

‘ And if any *School Master*, or other Per-  
 ‘ son Instructing or Teaching Youth in any  
 ‘ Private House or Family, as a Tutor or  
 ‘ School-master, shall Instruct or Teach any  
 ‘ Youth as a Tutor or *School-Master*, before  
 ‘ License obtained from his respective Arch-  
 ‘ Bishop, Bishop, or Ordinary of the Diccese,  
 ‘ according to the Laws and Statutes of this  
 ‘ Realm, (for which he shall pay Twelve  
 ‘ Pence only) and before such Subscription  
 ‘ and Acknowledgment made as aforesaid;  
 ‘ Then every such *School master*, and Other  
 ‘ Instructing and Teaching as aforesaid,  
 ‘ shall for the *First* Offence suffer Three  
 ‘ Months *Imprisonment*, without Bail or  
 ‘ Mainprife; and for every *Second* such  
 ‘ Offence, shall suffer Three Months *Impri-*  
 ‘ *sonment*, and shall also Forfeit to His Ma-  
 ‘ jesty the Sum of Five Pounds.

*Frequenting  
 Divine Ser-  
 vice.*

23. *Eliz. Cap. 1.* ‘ That every Person  
 ‘ who shall Keep or Maintain any *School-*  
 ‘ *master*, that shall not Repair to some  
 ‘ Church, Chappel, or Usual Place of Com-  
 ‘ mon-Prayer, but forbear the Same, con-  
 ‘ trary to the Tenor of a Statute made in  
 ‘ the First Year of the Queen, for Uni-  
 ‘ formity of Common-Prayer; or who is  
 ‘ not

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not Allowed by the Bishop or Ordinary,  
shall Pay Ten Pounds for every Month.

And that every School-Master so Offending, shall suffer Imprisonment for one Year, without Bail or Mainprife; And shall be Disabled for ever to Teach Youth.

17. Car. II. Cap. 2. That it shall not be Lawful for any Person or Persons, who shall not frequent Divine Service, Established by the Laws of this Kingdom, and carry him or her self Reverently, Decently, and Orderly there, to Teach any Publick, or Private School, or to take any Boarders or Tablers that are Taught by Him or Her self, or any Other; upon Pain for every such Offence, to Forfeit the Sum of Forty Pounds.

1. W. & M. Sess. 1. Cap. 8. If any Oath of Allegiance and  
School Master shall Refuse to take the Oaths, <sup>giance and</sup>  
[appointed by the said Statute to be taken, Supremacy.  
instead of the former Oaths of Allegiance and  
Supremacy] when Tendred unto him by  
any Person Lawfully Authorized; The  
Person or Persons so Tendring the said  
Oaths, shall Commit the said Person so  
Refusing to the Common Goal or House  
of Correction for Three Months, unless  
he pay down such Sum as the Magistrate  
shall Appoint, not exceeding Forty Shillings. And at the End of Three Months,  
if the Party shall again Refuse to take the  
said Oaths when Lawfully Tendred, he  
shall be Imprisoned Six Months, unless  
he pay down such Sum as the Magistrate  
shall appoint, not exceeding Ten Pounds,  
nor



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' nor under Five ; and find Sureties for his  
 ' good Behaviour, and to appear at the  
 ' next Assizes: And if he there Refuse  
 ' to Take the Oaths, he shall be Incapable  
 ' of any Office Civil or Military, and re-  
 ' main Bound to the Good Behaviour un-  
 ' til he take the Oaths. And in Case such  
 ' Person shall also Refuse to Make and Sub-  
 ' scribe the Declaration mentioned in the  
 ' Statute made 30. Car. II. Sess. 2. cap.  
 ' 1. Such Person shall suffer as a Popish  
 ' Recusant Convict.

The Oaths required by that Statute are as follows:

' I A. B. do Sincerely Promise and Swear,  
 ' That I will be Faithful, and bear True  
 ' Allegiance to Her Majesty Queen Anne.  
 So help me God.

' I A. B. do Swear, That I do from my Heart  
 ' Abhor, Detest, and Abjure, as Impious and  
 ' Heretical, that Damnable Doctrine and Po-  
 ' sition, That Princes Excommunicated or  
 ' Deprived by the Pope, or any Authority  
 ' of the See of Rome, may be Deposed or  
 ' Murthered by their Subjects, or any O-  
 ' ther whatsoever.

' And I do Declare, That no Foreign Prince,  
 ' Person, Prelate, State or Potentate, hath, or  
 ' ought to have any Jurisdiction, Power, Su-  
 ' periority, Preheminence, or Authority, Eccle-  
 ' siastical or Spiritual within this Realm.

So help me God.

The Declaration required by the said Statute to be made and Subscribed, is as follows.

‘ I A. B. Do Solemnly and Sincerely, in  
 ‘ the Presence of God, Profess, Testifie, and  
 ‘ Declare, That I do Believe, that in the  
 ‘ Sacrament of the Lord’s-Supper, there is not  
 ‘ any Transubstantiation of the Elements of  
 ‘ Bread and Wine, into the Body and Blood  
 ‘ of Christ, at or after the Consecration  
 ‘ thereof, by any Person whatsoever. And  
 ‘ that the Invocation or Adoration of the Vir-  
 ‘ gin Mary, or any other Saint, and the Sa-  
 ‘ crifice of the Mass, as they are now used in  
 ‘ the Church of Rome, are Superstitious and  
 ‘ Idolatrous. And I do Solemnly in the  
 ‘ Presence of God Profess, Testifie, and  
 ‘ Declare, That I do make this Declara-  
 ‘ tion, and every Part thereof, in the Plain  
 ‘ and Ordinary Sense of the Words Read  
 ‘ unto me, as they are commonly Under-  
 ‘ stood by English Protestants, without  
 ‘ any Evasion, Equivocation, or Mental  
 ‘ Reservation whatsoever, and without  
 ‘ any Dispensation already granted me for  
 ‘ this Purpose by the Pope, or any other  
 ‘ Authority or Person whatsoever, or with-  
 ‘ out any Hope of any Dispensation, from  
 ‘ any Person or Authority whatsoever, or  
 ‘ without thinking that I am, or may be ac-  
 ‘ quitted before God or Man, or Absolved  
 ‘ of this Declaration or any Part thereof,  
 ‘ although the Pope, or any other Person  
 ‘ or Persons, or Power whatsoever, should  
 ‘ Dispense with or Annul the same, or De-  
 ‘ clare that it was Null or Void from the  
 ‘ Beginning.

7, & 8. *W. III. Cap. 27.* ‘ All Persons,  
 ‘ who shall refuse to take the Oaths [ap-  
 ‘ pointed i *W. & M. Cap. 8.*] when Tendred  
 ‘ to them by any Persons lawfully Autho-  
 ‘ rized ; or shall neglect to Appear when  
 ‘ lawfully Summoned, in order to have  
 ‘ the said Oaths Tendred ; shall, until he  
 ‘ hath duly taken the said Oaths, Forfeit  
 ‘ and Suffer as a Popish Recusant Convict.

*Papists Ex-  
 cluded.*

Now tho’ every one of the Statutes a-  
 bovementioned does in Effect exclude all  
*Papists*, as well as other Recusants, from  
 this Trust ; yet for the further Prevention  
 of the great and evident Dangers which  
 may arise to this Church and Nation, from  
 the Instruction of Youth by those of the  
*Romish Faith* ; ’tis expressly Enacted by the  
 Statute of

11, & 12 *W. III. Cap. 4.* (which is very  
 properly Entituled, *An Act for the further  
 Preventing the Growth of Popery* :) ‘ That any  
 ‘ *Papists* who shall keep Schools, or Educate  
 ‘ or Board Youth within these Realms, or  
 ‘ the Dominions thereunto belonging, and  
 ‘ who shall be Convicted thereof, shall suf-  
 ‘ fer perpetual Imprisonment within this  
 ‘ Kingdom.

The Government has also taken very Wise  
 (and we hope Effectual) Precaution in this  
 Behalf, against such (whether *Papists* or  
*Protestants*) as are dissaffected to it, in fa-  
 vour of a Popish Successor, by providing.

*Oath of Ab-  
 juration.*

13 *W. III. Cap. 6.* ‘ That all Persons teach-  
 ‘ ing Pupils, all *School-Masters* and *Ushers*  
 ‘ shall within Three Months after their  
 ‘ Admission



Admission into their Office, take and subscribe the Oath of Abjuration therein contain'd : Whereby they are to Declare, That the Person pretended to be Prince of *Wales*, during the Life of the late King *James*, and since his Decease pretending to be King of *England*, by the Name of *James* the Third ; hath not any Right or Title to the Crown of this Realm, or the Dominions thereunto belonging : That they do Renounce and Abjure any Allegiance or Obedience to Him : That they do Acknowledge Queen *Anne* to be Lawful and Rightful Queen of this Realm &c. And that they will bear Faith and true Allegiance to her Majesty : And further, That they will Maintain and Defend the Protestant Succession, as it stands Limited and Settled by Act of Parliament, after the Decease of her Majesty. This Oath and Subscription must be made in one of the Four Courts at *Westminster*, or at the Quarter-Session where they shall Reside. And those who Refuse or Neglect so to do, are thereby made incapable of Enjoying the said Offices. And if they shall Execute those Offices after the said Time ( of Three Months ) is expired ; being Lawfully Convicted, they shall be Disabled to Sue in Law or Equity, to be Guardians to any Child, to be Executors, or Administrators, or capable of a Legacy or Gift, or to be in any Office ; And shall also Forfeit the Sum of Five Hundred Pounds to those that shall Sue for it.

Since

*The Reasonableness of these Qualifications.*

Since therefore 'tis Evident, that these Solemn Declarations of Conformity to the Doctrine and Worship of the Church of England, as well as of Allegiance to the King or Queen (the Supreme Visible Head of this Church) are thus strictly Required, by the Ecclesiastical and Civil Constitutions of this Realm, from every Person Entrusted with the Private or Publick Education of Children; I do not see how any Member of this Church, or Subject of this Kingdom, and much less, how any one of the *Romish*, or of any other Communion, can Justifie the Presumption of undertaking this Office without these previous Qualifications; which seem to be at least as necessary Now, as when they were first Required, for the Preventing and Suppressing all Nurseries of Schism and Superstition: It being highly Reasonable, that those who have such frequent Opportunities of Instilling what Principles they think fit into the Minds of Young People, should give all possible Security to the Publick, that they do not Entertain any which are contrary to, or inconsistent with the Present Establishment in Church and State.

I have been somewhat larger than I intended upon this Head: But I hope what has been said will not be thought Impertinent to the Subject, by any one that shall seriously reflect upon the notorious Increase both of *Popish* and other Illegal *Seminaries* of late Years in several Parts of this Nation, and upon the dangerous Consequences which

which must in Time attend it ; if they whose Principles and Interest are directly Opposite to those of the Church of *England*, (which is certainly an Essential Part of the *English* Constitution) are Suffered to Propagate such Principles, by infusing them into the Heads of Children with their first Notions, and giving them thereby such an Early Tincture of Prejudice against It, as being Confirmed in their growing Years, and perhaps Countenanced by their increasing Numbers, may prompt them to Renew those Attempts, which within the Memory of Man, have been so openly made by Two very Opposite Factions, (and by One of them so Successively, during the late Rebellion) for the Subversion of our Church and Government: The Interest of which, as they are Evidently Inseparable, so they will always be found to be equally concerned in the Education of Our *English* Youth, and consequently in the due Choice and Qualifications of those that are Entrusted with it. I proceed now to a further Account of the Latter of these ; viz. to,

2. The Second Qualification of a School-Master, with respect to his *Morals* ; which, next to his *Religion*, must be chiefly regarded. Indeed the Latter is as Naturally and Necessarily productive of the Former, as a good Tree is of good Fruit. The *Form of Godliness*, without the *Power*, is altogether as Dead and Useless, and even as liable to Corruption, as the Body without the Soul.

Good



*Ill Consequences of Immorality.*

Good *Morals* therefore are as Necessary as Orthodox Principles to an Instructor of Youth. He that does not live agreeably to what he is bound to Profess and Teach, will find his Precepts as ineffectual as his Faith ; and that upon these Two Accounts.

*Contempt.*

1. Of the Contempt which is like to be brought upon his Person by any Notorious Immorality. Some Vices have that gross Turpitude in them, which is easily discerned even by the most Heedless Beholder ; and which consequently renders those that are guilty of them, obnoxious to the Scorn and Aversion of all (even the Youngest) Persons, they converse with. And as Children are apt enough to spy Faults, especially in those whose Business it is to observe theirs : So he that is liable to be despised or hated by them on the Account of his Scandalous Life, may be sure they will have as little Regard to his Counsels, as to his Person. These will lose that Authority, and his Reproofs that Force, which is requisite to render them Effectual. For 'tis not to be imagined, that he can ever heartily Condemn, or freely Reprehend those Vices, which he is known to practise : Nor can he ever mention them, with that just Detestation, which should deter his Scholars from the Commission of them ; without Exposing himself at the same time, as an Object of that very Detestation, he should create in others. *Thou therefore that Teacheest another, Teacheest thou not thy self?* ( says the Apostle )

*Rom. 2. 21.*

Apostle.) Thou that tellest thy Scholars they must not take God's Holy Name in Vain; Dost thou Prophane it (perhaps in their Hearing) by wicked Oaths and Curses? Thou that Exhortest them *to keep their Bodies in Temperance, Soberness and Chastity*; dost thou abuse thy Own (perhaps in their Sight) by Drunkenness, or any other Debauchery? Thou who *art confident that thou thy self art a Guide to the Blind, a Light to them which are in Darkeness, an Instructor of the Foolish, a Teacher of Babes*; Dost thou rest in the Form of Knowledge, and of the Truth in the Law, and art destitute of the Life and Practice of it? Children have so much Sense, so soon as they are capable of Instruction, as to Understand, that Actions are more real than Words, and a more certain Indication of what a Man does truly and inwardly believe. So that when a Vicious Man talks to them in Praise of Vertue, or against Vice; when they see his Practice contradict his Precepts, the Former will quickly undermine, and at last utterly defeat the Latter. They will think it very Unreasonable in him, to Require of them, such Duties, as He does not Perform; and very Unjust, to Punish or Reprove them for such Faults as he himself commits. But there is yet a worse Consequence which attends the Immorality of a *School-Master*; and that is,

2. The Bad Example which is given *Bad Exam.* thereby to those that are committed to his *p/e.* Care. 'Tis certain, that a great part of  
C Man-

Mankind, and more especially Children, live by Imitation. Nature inclines all to follow what they Like; and Corrupt Nature to like what is most agreeable to the prevailing Passion or Appetite: And wherever these are amiss (as God knows there are too many Instances in both Kinds, which are very discernible, even in that tender Age;) the Danger of an evil Example, especially when Countenanced by the Authority of the Person that gives it, is too Notorious to need any further Proof. So that those who are Concern'd in the Business of Instruction, have, above all others, one special Argument to be Religious and Good themselves, for the Sake of those they Teach: Because Example is both the liveliest and most delightful Way of Instruction, and that of which Children are the most Capable; as being best understood, and apt to make the deepest Impression upon them. For this Reason they must never see any thing in their Master, which is not worthy their Imitation; lest otherwise they should be Tempted, and even Encouraged to Sin by his Example; Which must needs have a much stronger Influence than all his Counsels and Exhortations, upon such Minds as cannot yet discern the just Limits of Good and Evil in many Cases, and consequently are apt to follow one or the other, just as they are led by those that go before them. He therefore that undertakes to be their Guide, must take great heed to his Ways, that he may not be a  
blind



*blind Leader of the Blind*; and must make *Matth. 15. 14.*  
it the Business of his Life, to shew himself *Tit. 2. 7.*  
in all Things a Pattern of those Good Works,  
which he is Obligated to Recommend to  
others.

But there are some Virtues which are yet *Some Virtues*  
more peculiarly suitable to the Office of *more especial-*  
a *School-Master*, and which are indeed very *ly necessary to*  
Proper and Necessary Qualifications for it. *this Office.*  
So that every one that is Engaged in this  
Station, must Endeavour thoroughly to  
possess his Mind with them; since he is like  
to have frequent Occasion for the Exercise  
of them in the Course of his Employment.  
These are,

1. *Patience and Humility*: That he may  
condescend to the meanest Capacity, and  
endure to Repeat them as often as Occa-  
sion shall require. *For Precept must be upon*  
*Precept, Line upon Line; here a little, and*  
*there a little*; according as the Age and  
Understanding of Children will admit;  
*Isa. 28. 10.*

2. *Sagacity and Judgment*: That he may  
discern the particular Disposition and Tem-  
per of those he is to Teach, and may suit  
his Instructions and Admonitions accord-  
ingly, that so by Striking in with Nature,  
and conducting it in the Way it will most  
easily go, he may Steer and Govern them  
in the Sweetest and most Agreeable Manner.

3. *Justice and Equity*: That he may be  
exactly Impartial in the Distribution of  
Rewards and Punishments; which will ren-  
der Both the more Effectual.

*The Christian School-Master.*

4. *Meekness and Forbearance* : That he may always keep his Passions within their due Bounds, any by this means proportion his Resentment to the Nature of every Offence; passing by Little Errors, if not with Connivance, yet at most, with a mild and gentle Reprehension; and not punishing those that are Greater, beyond the Limits of Moderation.

5. *Candor and Sweetness of Disposition* : That he may gain the Affections, and consequently the Attention of those he Teaches : It being almost as Natural for every one to learn from Those he loves, as 'tis to learn what he loves.

6. *Diligence and Application* : That he may Closely and Constantly Attend the several Duties that are annex'd to this laborious and painful Employment. And above all,

7. A *Pious and Devout Frame of Spirit* : Which is the only Means to procure the Divine Blessing upon all his Labours, and to Direct them to those great Ends, for which he is so employ'd, the Glory of God, and the Benefit and Improvement of those Precious Souls committed to his Charge.

It may not be improper to add in this Place one Negative Qualification with Respect to his *Morals*, which is very necessary to every *School-Master*, especially to one that is Entrusted with the Education of Poor Children. *Viz.*

*Perquisites*  
*disallow'd.*

That he should be free from *Covetousness*, or the Desire of receiving any By-Profits or Perquisites over and above those which  
are

I proceed now to the Third General Qua-Of his Lear-  
lification of our School-Master; viz. Lear-ning.

C<sub>3</sub>

# fluons



fluous to such Learned Persons as generally fill those Places) but Chiefly and Immediately to those *Teachers* of a Lower Class, and consequently of Lower Talents, who are Employed to Instruct Poor Children in such Things only, as are most Necessary and Suitable to their Condition, according to the Methods which are now used in the several Charity-Schools Erected for that End. And therefore it may be sufficient for our present Purpose, to observe, That by the Orders lately Publish'd for the Management of these *Schools* (which shall be set down hereafter in their proper Place) it is required, ' That the *Master* to be Elected ' into any of them, shall be one who understands well the Grounds and Principles of the Christian Religion, and likewise one who can Write a good Hand, ' and who understands the Grounds of *Arithmetick*, and that he should be one who ' has a good Genius for Teaching. In order to the further Improvement of this (which is in a great measure the Result of Experience and Observation) it has been judged Adviseable for any New-elected *School-Master*, ' To Consult with several of ' the present *Masters* of these *Schools*, concerning the best Means of Performing ' this Office: And it is Recommended to ' Them to Communicate to every such ' New-elected *Master* their Art, and the ' divers Methods of Teaching and Governing their Scholars, according to the different Capacities, Tempers and Inclinations ' of

*Helps towards  
the Art of  
Teaching.*

of the Children. And moreover it will be convenient that he should have Liberty on certain Days to see and hear the present *Masters* Teach their Scholars, and upon Occasion to Assist them in Teaching; that he may thereby become yet more Expert, and better Qualified for the Discharge of his Duty.

4. Also the *Age* and *Person* of the *School-Master*; Of his *Age* and *Person*. it is convenient that he should not be under the Age of 25 Years; that there should be no Deformity in his Person, nor Defect in his Speech; both which are liable to be Imitated (if not Ridicul'd) by Children.

Lastly, It is very Expedient, that since *Approbation* the Labours of every *School-Master* (espe- of the *Minister* cially in the Great Business of Religion) are subservient to those of the *Minister* within whose Parish he Teaches; he should receive his *Approbation*, if not as to all the other Qualifications above-mention'd, at least as to Religion and Piety, before he is presented to be Licensed by the Ordinary.

II. Having hitherto shewn the several *The Duties* Qualifications that are requisite to fit and of a *School-Master*, prepare our *School-Master* for his Office; I proceed now to the *Duties* incumbent on him in the Discharge of it: Which to a Mind thoroughly possess'd with the good Qualities above-mention'd, and with a just Sense of the great Trust reposed in every one that undertakes this Care will appear

not only very Reasonable, but Necessary and Indispensable. These may be Generally reduced to the Two main Branches of *School-Government* ; viz. 1. *Instruction*, 2. *Discipline*.

*Of Instruction* I. As to the Business of *Instruction*, it must be consider'd, that the Minds of Children, like blank Paper, or smooth Wax, are equally capable of any Impression: The Use and Exercise of our Understanding advances by slower Degrees than that of our Limbs, and requires more Assistance from without, to Guide and Direct it. In this tender Age, the Mind seems to be purely Passive, and Susceptible only of such Notions, as it receives from others, by the Means of the outward Senses ; which (as the Author to the *Hebrews* observes, *must be Exercised by Use to discern between Good and Evil*. And therefore as it is the chief Concern of our Life, to know what is of the greatest Importance to our Happiness in this and the next World : So 'tis necessary that those Things should be proposed as the first Objects of our Knowledge, which are most directly conducive to this Great End.

*In Religion.* Now, since *Religion* is the most proper Means of attaining this End (as being profitable to all Things, having the Promise of the Life that now is, and of that which is to come ;) 'tis certainly of the greatest Consequence, that Children should be possess'd with an Early Sense of it, upon the very first Dawn of Reason ; which does evidently Qualifie them to receive and entertain some



Notices of Religion (such as the Being of a God, the Immortality of Humane Souls, and the Rewards and Punishments of another Life proportionably to our Behaviour in this.) So the Prophet directs, *Whom shall he teach Knowledge? And whom shall he make to understand Doctrine? Them that are weaned from the Milk, and drawn from the Breast. For Precept must be upon Precept, &c.* And since According to the chief Design of Charity-Schools (according to the Orders abovementioned) is For Catechism. the Education of Poor Children in the Knowledge and Practice of the Christian Religion, as Professed and Taught in the Church of England; it must be the first Care of every Teacher in these Schools, to Imprint in the Minds and Memory of the Children committed to his Instruction, the Fundamental Doctrines and Duties of our Holy Religion, as they are laid down in the Excellent Catechism of our Church; a Short but Plain and Comprehensive Summary of whatsoever a Christian ought to Know and Believe for his Soul's Health: Which therefore as it is to be learned by every Person; so it is required to be Taught by every School-Master as the Children are able to bear, under the Penalty of Suspension, (Canon 79).

Since therefore it hath pleased our Good The Method God to Ordain so much Strength out of the of Instructing Mouths of Babes for the setting forth his those who cannot Read. Glory, that Children are as soon capable of Memory as of Speech, and of being fed Is. 8. 2. with the Sincere Milk of God's Word, almost as I Pet. 2. 2. soon

soon as they are weaned from that of their Mother's Breast: That no may Time be lost by the *Master*, if it has been neglected by the Parents, to Instil these necessary Principles into the Youngest of his *Scholars*; it will be Adviseable, that even those who cannot Read, should immediately, upon their first Admission into the *School*, be Taught to Say the *Creed* and the *Lord's-Prayer*, with the Explanatory Answers belonging to each, by frequent Repetition either from the Mouth of their *Master*, or (which perhaps may be as well) of some of the Elder *Scholars*; both the Teacher and Learner, in this latter Case, being made Accountable to their *Master* for the Progress that is made. In the same Manner they may Learn a short Prayer to be said every Morning and Evening: Tho' that Work may be made much Easier to those of this Class, by Teaching them to convert the Answer which follows im-

Vid. Prayer  
for the Younger Children,  
at the End of  
this Discourse

mediately after the *Lord's-Prayer*, into such a Form, as by the Addition and Alteration of very few Words, may be made to serve either for a Morning or Evening Prayer. He must also Teach them a short *Grace* to be said Before and After Meat; 1 Cor. 10. 31. frequently Admonishing them, that *Whether they Eat or Drink, or whatever they do, they must do all Things to the Glory of God*; Psal. 145. 15. on whom the Eyes of all wait, that he may give them their Meat in due Season.

Thus

Thus much may be sufficient with regard *For those who* to the tender Age and Understanding of *can Read.* such as are yet incapable of Reading. When this is attained, their Morning and Evening Prayers may be enlarged in Proportion to their Capacity ; and it will be Requisite that they should Learn the whole *Catechism*, which their *Master* must first Teach every Child to Pronounce Distinctly and Plainly, in order to their giving a Ready and Audible Account of it upon their Examination in the *Church*. And for their better Understanding of it in Order to Practice, he must likewise Explain all Parts of it to the meanest Capacity, by the Help of some good Exposition Approved by the *Minister* ; of which (God be thanked) there is Great and Excellent Variety in our Church. This must be done constantly upon Two several Days every Week (whereof *Saturday* should be one) that every Thing in the *Catechism* may be more perfectly Repeated and Understood.

But as both Speech and Knowledge are *In Moral Duty* in Order to Practise (*If ye Know these things,* says our Saviour, *Happy are ye if ye Do them,*) so the *Master* must make it his constant Business to put his *Scholars* in Mind of the great Engagements and the indispensable Necessity they are under, to Govern their whole Life and Actions by the Rules and Principles they have now Learned ; without which their *Learning* will but encrease their Guilt, and consequently



- quently their Condemnation and Misery  
*Luke 12. 47.* both here and hereafter. *That Servant who knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes,* says our Great Lord and Master. And therefore, as he must frequently Inculcate into their Minds such Necessary and Fundamental Principles, as are like to have the greatest and most lasting Influence upon their Lives (as right and worthy Apprehensions of the Divine Attributes, especially of God's Holiness, and that he is *of purer Eyes than to behold Iniquity*) So he must shew them the direct Tendency of every Article in the Creed, and of every Petition in the *Lord's-Prayer*, as well as of every Commandment in the *Decalogue*, to oblige them to some Practical Duty which is naturally inferred from each, either towards God, their Neighbour, *According to the Scriptures.* or Themselves; Confirming all his Instructions and Exhortations by the Authority of the Holy Scriptures; which he must Teach them to Reverence as the only Rule  
*2 Tim. 3. 16.* of Faith and Manners: *All Scripture being given by Inspiration of God, and being profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished unto all good Works:* That every one  
*---Ver. 17.* under his Care may continue in the Things which he hath learned, and hath been assured of, knowing of whom he hath learned them:  
*---Ver. 14.* And that from a Child he may know the  
*---Ver. 15.* Holy Scriptures, which are able to make him

wise unto Salvation, through Faith which is in Christ Jesus.

I. Thus, for Instance, with Relation to *Their Duty* their Duty towards God, they must be told, towards God that God the Father Almighty, who hath made The Father. them and all the World, hath an undoubted Right to give Laws to his Creatures, and to require their Obedience to those Laws.

For we are his Workmanship, Created in Christ Eph. 2. 10.

Jesus unto good Works, which God hath before Ordained, that we should walk in them. And consequently, that it highly concerns them to fear God and to keep his Commandments, Eccles. 12: and to remember now their Creator in the 13, 1.

Days of their Youth. He must frequently Remind them that this Almighty God, who made all Things, fills all Things with his Presence; that he is always in all Places, that he Hears all they Say, and Sees all they Do, (how secretly soever) as plainly as they can hear or see what is said or done most Openly; and that he knows all they Think as well as they themselves.

And therefore, since they are continually in his Presence and in his Sight; 'tis the greatest Folly, as well as the highest Presumption, to Commit any Sin against and before Him, to whom all Things are naked Heb. 4. 13.

and open, and who will lay all open before Men and Angels in the Day when he shall judge the Secrets of Men by Jesus Christ. That Rm. 2. 16.

the Lord God our Heavenly Father, who is the Giver of all Goodness, hath promised to give good Things to them that ask him: which Mat. 7. 11.

by

*The Christian School-Master.*

by frequent and diligent *Prayer*; because this is a proper Acknowledgement of our  
*Acts 17. 28.* continual Dependence upon Him *in whom we live, and move, and have our Being.* That it is He who hath given them Food and Raiment, comfortable Maintenance, a Christian Education, and all Things that be needful both for their Souls and Bodies: And therefore that they are highly obliged to Pay him that Just and Easie Tribute of their unfeigned Love, and Thanks, and Praise; which they must shew forth not only with their Lips, but in their Lives, by giving up themselves to His Service, and by walking before Him in Holiness and Righteousness all the Days of their Life.

*The Son.*

2. But above all, they are bound to thank God the Father, for his Inestimable Love  
*2 Cor. 5. 19.* in Reconciling the World to himself by God the Son, who by his Death on the Cross, redeemed Them and all Mankind from the Power and Punishment of their Sins, and who deserves likewise the most grateful Returns of their Thankfulness and Love; which he requires them to Demonstrate,  
*John 14. 15.* by keeping his Commandments: forasmuch as  
*2 Cor. 5. 15.* He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.

*The Holy Ghost.*

3. They are also obliged to Pay their most Humble and Hearty Thanks to God the Father and the Son, for Sending God the Holy Ghost; who by his Grace Sanctifieth Them and all the Elect People of God, and who, as he deserves their Sincere Acknow-



knowledgments for his Unspeakable Gift,  
 so he requires that this Grace which he  
 hath so liberally bestowed, and which is  
 sufficient for them, may not be in vain, 2 Cor. 12. 9.  
 that they would not by any Wilful Dis- 1 Cor. 15. 10.  
 obedience Grieve this Holy Spirit, whereby Ephes. 4. 30.  
 they are Sealed unto the Day of Redemption;  
 but that they should grow and abound in his 2 Peter 3. 18.  
 Grace; and as they are called unto Holiness, 1 Thes. 4. 7.  
 through Sanctification of the Spirit unto Obe- 1 Pet. 1. 2.  
 dience; so they should walk worthy of the Eph. 4. 1.  
 Vocation wherewith they are called, cleansing 2 Cor. 7. 1.  
 themselves from all Filthiness of the Flesh and  
 Spirit, and perfecting Holiness in the Fear of  
 God.

And altho' they ought at all Times to Of Publick  
 Acknowledge and Adore the wonderful Prayers.  
 Goodness of that Great God, who hath  
 Created, Redeemed, and Sanctified them;  
 yet ought they most chiefly so to do, when they  
 Assemble and Meet together, to Render him  
 the Reasonable Service of their Publick  
 Prayers and Praises upon the Lord's-Day, Observation  
 which he hath Sanctified, and upon all of the Lord's-  
 other Days, which his Church hath Set a- Day, and o-  
 part for that Purpose. And as he hath ther Holy.  
 required them in the Fourth Commandment Days.  
 to do no Manner of Work upon his Sabbath; The Fourth  
 so they are obliged to forbear, not only Command-  
 from the ordinary Works of their Cal- plain'd  
 ling, but from their usual Sports and Di-  
 versions, which are Unlawful on that Day;  
 wherein they should spend as much Time  
 as can be spared from God's Publick Wor-  
 ship, in their Private Devotions (which  
 should

should then be Enlarged) in Hearing or Reading the Holy Scriptures and other Good Books, in Receiving Spiritual Instruction, and in Serious and Religious Conversation.

*Reverence of  
God's Name.  
Psal. 99. 3.*

*The Third  
Command-  
ment ex-  
plain'd.*

*Matt. 5. 34,  
37.*

They must be often Admonished, That the Name of God, which is Great, Wonderful, and Holy, must never be mentioned by them, without that Religious Awe and Reverence which is due to it: Much less may it be Prophaned, by using it in their Ordinary Discourse, and upon Light and Frivolous Occasions, or in Rash and Customary Oaths and Imprecations. A Vice so Common, even among Children in this Corrupt Age, that some have Learned to Swear almost as soon as they can Speak, and have contracted a Habit of Swearing almost as often as they Speak. For which Reason this (as all other Sins) should be Opposed and Discouraged in the very Beginning; lest it should grow into a Custom as hard to be left, as it is dangerous to be continued; being not only expressly Forbidden but severely Threatned in the Third Commandment: *For the Lord will not hold him Guiltless that taketh his Name in vain: i. e. He will heavily punish this Affront of his Divine Majesty. Wherefore*

*Eccles. 23. 9. Accustom not thy Mouth to Swearing, neither use thy self to the Naming of the Holy One.*

*—Ver. 10. For as a Servant that is continually beaten shall not be without a blue Mark; so he that Sweareth and Nameth God continually, shall*

*—Ver. 11. not be Faultless. A Man that useth much Swearing*

Swearing, shall be filled with Iniquity, and the Plague shall never depart from his House: If he shall Offend, his Sins shall be upon him; and if he acknowledge not his Sin, he maketh a double Offence; and if he Swear in vain, he shall not be Innocent, but his House shall be full of Calamities.

II. With Relation to their Duty to-<sup>Their Duty</sup>wards their Neighbour, they must be fre-<sup>towards their</sup>quently Instructed in the two great Branches<sup>Neighbour.</sup> of it, *Justice* and *Charity*. And because Vid. A. B. the Former of these is in Truth a Manly Tillotson's Virtue, and least Understood by Children; Serm, 51. who are most easily Tempted to the contrary Vice of *Injustice*, as well on the Account of the present Worldly Advantage it seems to bring, as by Reason they have the least Knowledge of it in many particular Cases; It will therefore be requisite to Explain and Enforce the General Rules of Positive and Negative *Justice*, by such<sup>Of Justice</sup> particular Precepts and Prohibitions as are<sup>Positive and</sup> Applicable to those Cases wherein Children<sup>Negative, in</sup> are most likely to be concerned.<sup>general.</sup>

1. With Regard to their Thoughts.
2. To their Words.
3. To their Actions.

1. They must be Taught so to Keep the<sup>1. In their</sup> Thoughts of their Heart, as to bear no Ma-<sup>Thoughts.</sup>lice nor Hatred in it; not to Wish or De-<sup>Lev. 19. 17</sup>sign any Evil towards their Fellows; not to be Glad when any Mischief befalls them, nor Sorry when they receive any Good; not to Envy any one what he Enjoys, nor so much as Covet or Desire the Pos-  
D session



*The Tenth  
Command-  
ment ex-  
plain'd.*

session of it, which is directly forbidden by the *Tenth* Commandment. Some Children are apt to fall into these Malignant Sins, by Contracting private Grudges and Distastes to their Fellows; which are very often owing to Envy at their Superiour Merit; especially if that advances them to a higher Station in the *School*, or to a larger Share of their *Master's* Favour, or to the Esteem and Affection of others. And these little Piques, according to the Temper of those that Entertain them, if they are suffered to continue, will by Degrees increase, and at last Settle and Sour into a Morose and Mischievous Aversion, which may be of dangerous Consequence both to Themselves and Others. But in these Cases they are to be Admonished in the Words of *St. Paul*, that they must be

*1 Cor. 14. 20.*

always *Children in Malice*, as they are now in Age and Understanding: That the Evil Qualities abovementioned, are the greatest Obstruction imaginable to their Proficiency in *Religion*, (the main End of their Education) upon which Account *St. Peter* exhorts, that laying aside all *Malice*, and all *Guile*, and *Hypocrisies*, and *Envies*, they should, as *New-born Babes*, desire the *Sincere Milk of the Word*, that they may grow thereby.

*Matt. 12. 34.*

*Out of the Abundance of the Heart, the Mouth speaketh*, says our Saviour. And

*Prov. 4. 23.*

therefore as the Heart must be kept with all Diligence (for out of it are the Issues of

*Matt. 15. 18.*

*Life*) So, because those Things which proceed  
out

out of the Mouth come forth from the Heart, and defile the Man; 'tis necessary that as soon as Children come to the Use of Speech, they should be Taught to Avoid the Abuse of it, by taking great Heed,

2. To their Words, that they Offend not with their Tongue. To this End (says a very Great Author) ' Children must be Inured to Silence, especially in the Presence of their Betters. And as soon as they are capable of such a Lesson, let them be Taught not to Speak but upon Consideration both of what they say, and before whom: for there is a Time to keep Silence, as well as a Time to Speak: And Children, as well as Women, must Learn in Silence.

2. In their Words.  
Psal. 39. 1.  
A. B. Tillot-  
son, Fol.  
Serm. 5 1.

They must frequently be reminded, as Occasion shall offer, that it is required in their Catechism, as one considerable Part of their Duty toward their Neighbour, that they should keep their Tongue from Evil-speaking, Lying, and Slandering. Above all Things, the Master must Inculcate upon them that most necessary Duty and Virtue of Speaking Truth, as one of the best and strongest Bands of Humane Society and Commerce, and which is a common Debt they Owe to all Mankind; Speech being given to Men, as the Means of Discovering their Mind one to another: So that whoever makes use of it to a contrary End, is guilty of a manifest Injustice. Wherefore putting away Lying, speak every Man Truth with his Neighbour: For we are

Of Truth and Lying.

Eph. 4. 25.

*Members one of another.* It is indeed highly necessary that Children should be possessed very Early with a just Sense of the Baseness and Vileness of Telling a *Lye*. And because the Fear of Blame or Punishment is very often apt to Betray them into this Vice, for the Hiding or Excusing what is Amiss; the *Master* must upon all proper Occasions Require and Conjure them to Speak the Truth, the whole Truth, and nothing but the Truth, whensoever they are called to Declare it, whether it be in their own Case, or Another's; whether it make for them or against them. They must be told, that *Lying* is one of the greatest Aggravations of any Fault, which is always doubled by the Addition of this grievous Sin. Whereas an Honest and Ingenuous Confession serves very often to Extenuate the greatest Crime, and at least to abate, if not to prevent, the Punishment of it. *He that covereth his Sins, shall not prosper; but whoso confesseth and forsaketh them, shall have Mercy.* Lying Sins shall not escape: they are but for a Moment: Their Credit is soon Blasted, and not easily Retrieved. Besides, they are an Abomination unto the Lord; and the Righteous Man hateth Lying. Thus Odious and Detestable is this vile Sin in the Sight of God and Man. And tho' it should happen to pass Undiscovered and Unpunished in this World; yet (which is worst of all) its Punishment is Inevitable and Intolerable

Prov. 28. 13.

---19. 5.

---12. 19.

---6. 17, 16.

---13. 5.



in the World to come ; where *All Lyars* Rev. 21. 8, shall have their Part in the Lake which burneth with Fire and Brimstone. And certainly their just Portion must be with the Devil, John 8. 44. whose Children they are : For he is a Lyar, and the Father of it. Whereas Truth intitles us to be the Children of God. Surely ( says he ) they are my People, Chil- Isai. 63. 8, dren that will not Lye. It intitles us further to the Everlasting Happinefs of Heaven ; which God (who cannot Lye) hath promised to him that speaketh the Truth from Psal. 15. 2, his Heart.

I have insisted somewhat largely upon this Duty, as being not only the strongest Cement of Society, but the Foundation of all Moral Honesty, and therefore absolutely necessary to be very Early and Frequently Inculcated upon the Minds of Children, who are more obnoxious to this Sin of Lying, than to any other. And sad Experience does but too often convince us, that as some are much sooner addicted to it than others (As soon as they are born, they go astray and speak Lyes, says the Royal Psalmist). So when this wretched Habit is once contracted, it is very hard to be broken, even in those tender Years ; and much more, after it has been Confirm'd by long Custom and Practice, and by that Sleight and cunning Craftiness which usually attends it in a more advanced Age, and whereby Men lye in wait to deceive, after they have taught their Tongue to speak Lyes.

*Of Evil-  
speaking.*

They must likewise be Cautioned against *Evil-speaking*, or using Opprobrious and Reproachful Language towards each other upon any Occasion whatsoever. This is generally the Effect of those Headstrong and Unruly Passions to which Children are naturally obnoxious; and which, unless they are restrained by the sober Dictates of Reason and Religion; are very apt to break out in Contumelious and Reviling Words, the Impotent Revenge of weak Minds; directly contrary both to the Command and Example of that Divine Pattern of Candor and Patience,

*1 Pet. 2. 22, in whose Mouth there was no Guile; who  
23. when he was Reviled, Reviled not again;  
when he Suffered, he Threatned not: And*

*Mat. 5. 22. Whosoever shall say to his Brother, Thou  
Of Scoffing at Fool, shall be in Danger of Hell-Fire. And  
Infirmities. as they must be Warned against Speak-*

*2 Kings 2.  
23, 24.*

ing any Scandalous or Injurious Words in Anger; So must they be Forbidden to use them even in Sport or Jest, and much more by Way of Contempt and Upbraiding others with any Natural Infirmary either of Mind or Body. From this they may be Deterred by the Example of that Dreadful Judgment which overtook those Children that Mocked *Elijah*, saying, *Go up thou bald Head: Whereupon two and Forty of them were Torn by Two She-Bears.*

*And*

And forasmuch as *Slander*, which is the *Of Slander*,  
 Speaking Evil of our Neighbour Falsly,  
 is the worst Sort of *Lying*, and the most  
 Pernicious to Humane Society: therefore  
 Children must be earnestly Dehorted  
 from all Degrees of, and Approaches to,  
 this Odious Vice, which makes them  
*twofold more the Children of Hell* than  
 the former. It is one notorious Chara-  
 cter of the *Devil*, that he is *the Accuser* *Rev. 12. 10,*  
*of the Brethren.* And as that venomous  
 Old Serpent was cast out of Heaven up-  
 on that Account, so all that will follow  
 his Example, must expect to Share in his  
 Punishment. Now because Children (es-  
 pecially where they have contracted any *Of Tale-bearing*  
 Prejudice) are apt to tell false Stories of  
 one another; or to Aggravate such as are  
 partly true, by the Addition of some false  
 Circumstance, in order to bring their  
*Master's* Displeasure upon those they ac-  
 cuse: He must by all means Disswade and  
 Discourage them from Troubling him or  
 their Fellows with Groundless or Need-  
 less Complaints. For He that said, *Thou* *The 9th Com-*  
*shalt not bear false Witness,* said also, *Thou* *mandment*  
*shalt not go up and down as a Tale-bearer.* *Lev. 19. 16,*  
*And again, The Words of a Tale-bearer are* *Prov. 26. 22,*  
*as Wounds. A Tale-bearer Revealeth Se-* *Prov. 11. 13,*  
*crets: but he that is of a faithful Spirit, Con-*  
*cealeth the Matter.* Upon which Account  
 they should be advised to pass by one a-  
 nother's little Errors and Infirmities, and



instead of Aggravating, to Conceal and Excuse them; unless they are commanded by their Superiors to Speak what they Know, for the Discovery of something that may be more amiss than they are aware of.

3. In their  
Actions.

Obedience  
and Submission,  
to whom due.

Heb. 13. 17.

The Fifth  
Commandment  
explained.

1 Tim. 5. 17.

Heb. 13. 17.

Instruction,  
Reproof, and  
Correction,  
how to be received.

3. As to their *Actions*; They must be Taught during this Tender and Unexperienced Age, to Govern them by the Advice and Directions of *those who have the Rule over them*; and not only to Honour their Natural Father and Mother, according to the Express Words of the Fifth Commandment; but (as they are Taught by the Exposition of it in their *Catechism*) to Honour and Obey the King (or Queen) and all that are put in Authority under Them; To Submit themselves to all their Governours, Teachers, Spiritual Pastors and Masters; to Respect the Persons, and Reverence the Character of those that Instruct them, whether in the School or Church; the one, as the Guides and Directors of their Youth; the other of their whole Life; upon which Account *They who Labour in the Word and Doctrine, must be accounted worthy of Double Honour*: For They watch for their Souls, as those that must give Account. Their Submission, both to their Master and Minister, must be more particularly express'd by Receiving all their Instructions and Admonitions with Attention and Reverence, and their Reproofs and Corrections with Meekness and Patience; conforming themselves to the one, and amending

mending themselves by the other; that so they may profit by Both. And though both one and the other are contrary to their present Inclinations; though all Restraint, Reproof and Punishment are really uneasy and grievous; yet since they proceed from the Love and Kindness of those that give them, and the Latter of these is no less against their Inclination; they ought to be received (as they are Design'd) as the Natural and Necessary Means of Effecting the greatest Good, and Preventing the greatest Evil. So the Author to the *Hebrews* observes in another Case, *No Chastening for the present seemeth to be Joyous, but Grievous: Nevertheless afterward it yieldeth the peaceable Fruit of Righteousness unto them which are Exercised thereby.* Now is the seasonable Time of their Life to *hear Counsel and receive Instruction, that they may be Wise in their latter End.* In order to this, they must be Dethorted and Discouraged from Wilful and Stubborn *Disobedience*; which renders all Methods that can be used for their Improvement or Amendment fruitless and ineffectual, and makes their last State of *Obstinacy* worse than the first of *Ignorance*. 'Tis indeed highly Necessary, that all Children should be Inured betimes to Submission and Obedience; Childhood being properly a State of Subjection to the Will of those that are more capable to Govern and Direct us than we our Selves. *The Heir, as long as he is a Child, differeth nothing from a* *Servant*

*Heb. 12. 11.*  
*Prov. 15. 20.*  
*The Necessity of this Submission in Children.*  
*Gal. 4. 1, 2.*

## The Christian School-Master.

*Servant ; but is under Tutors and Governours.*

And it is more-especially requisite that all Children who are bred in *Charity-Schools*, for *Services* and *Apprenticeships*, should be strictly obliged to practise Here that Subjection to their *Teachers*, which they must

*Eph. 6. 5.* Afterwards pay to their *Masters* according to the *Flesh*, with *Fear* and *Trembling*, in *Single-ness of Heart*, as unto *Christ*.

*Respect due to their Betters.* They must likewise be admonish'd to order themselves lowly and reverently, (i.e. humbly and respectfully) to all their *Betters*, in *Age*, *Degree*, *Wisdom* or *Goodness*: Which will be no hard Lesson to those who have learn'd

*Phil. 2. 3.* that of *St. Paul*, that in *Lowliness of Mind*, each should esteem another *Better* than them-

*Lev. 19. 32.* selves: Of *Moses*, that they must *Rise up before the hoary Head*, and honour the *Face of the old Man*: And of *St. Peter*, that not

*1 Pet. 5. 5.* only the *Younger* must submit themselves to the *Elder*, but all of them must be subject one to another in all *Offices of Courtesie*, *Compliance* and *Condescension*, which are Mutually due from all *Members* of the same *Society*, as well as in those of *Respect* and *Deference*, which should be pay'd in Proportion to those *Degrees of Subordination*, in which they stand one towards another, by the *Appointment* of their *Superiors*, according to their different *Merits in Learning*, *Morals*, or *Piety*.

Thus much may be sufficient to enlarge upon, with regard to their *Duty* towards those to whom they are any way *Related* in the *Degrees* above-mention'd. There are some



some other Parts, both of Positive and Negative *Justice*, which are due to All in General with whom they Converse ; and which should be insisted on, as Occasion shall offer ; First with Regard to their Neighbour's Property, Secondly to his Person.

As to the Property and Possessions of their Neighbour ; they must be told, that the *Eighth* Commandment (according to the Exposition of it in their *Catechism*) requires them to keep their Hands from Picking and Stealing : A Vice to which some Children are very prone ; especially those of the Poorer Sort, whose Wants, together with the eager and craving Desires which naturally attend that Age, ( and which are too often inflamed, even where Necessity does not prompt them, by the Suggestions of the Grand Tempter and Enemy of Mankind ) are apt to betray them into that vile Sin of *Pilfering* and *Purloining* what belongs to another. But as those very Desires are Disallow'd by the *Tenth* Commandment ; So is this way of Gratifying them expressly forbidden in the *Eighth* : And the Thief, whether he steals for Hunger, or Want, or Wantonness ; whether he does it secretly, or by open Violence, seizing and snatching from others whatever he has a Mind to ; is liable to the Shame and Punishment which attends so base a Fact even in this World, and to the just Condemnation of an Offended Judge in the World to come : Where neither Thieves, nor Covetous, shall inherit the Kingdom of God ; unless they take Care to Prevent

*Of Justice,*  
*with regard*  
*to their Neigh-*  
*bours Posses-*  
*sions.*  
*The Eighth*  
*Command-*  
*ment ex-*  
*plain'd.*  
*Of Stealing.*

I Cor. 6. 10.

Of Restitu-  
tion.

Lev. 6. 2.

Ver. 3.

Ver. 4.

Of Wilful  
Damage.

Col. 3. 25.

vent this Judgment by a timely *Repentance*, and full *Restitution*: Which in this and all other Cases of *Injustice*, must be made to the Injured Party, according to God's Command by *Moses*; *If a Soul sin and commit a Trespass against the Lord, and lye unto his Neighbour in that which was delivered him to Keep, or in Fellowship, or in a Thing taken away by Violence; or hath deceived his Neighbour; or have found that which was lost, and lyeth concerning it: In any of all these that a Man doth, sinning therein: Then it shall be, because he hath Sinned and is guilty, that he shall restore that which he took violently away, or the Thing which he hath deceitfully gotten, or that which was delivered him to Keep, or the lost Thing which he found.*

To this Part of *Injustice* may be referr'd that of wilfully *Spoiling* and *Damaging* what belongs to another; of *Embezzeling* or *Lessening* it in Quantity or Quality; or of *Exchanging* it for something else (whether it be of less or equal Value) without the free Consent of the Owner. In all which Cases, whether the Injury proceeds from any *Mischievous* or *Covetous Principle*, it must be Repair'd (as has been said) by the most ample Satisfaction to the Person that has been wronged: Otherwise *he that doth Wrong shall receive for the Wrong which he hath done.*

Now forasmuch as the *Eighth Commandment* is transgressed not only by these, but by several other Acts of *Injustice*, of which Children are too capable; 'tis requisite they should know the due *Extent* of that Precept.

cept, so far at least as may be inferred from the Exposition of it in their *Catechism*: Where they are Taught, that it requires them to be true and just in all their Dealings.

1. True to their *Word*, and Punctual in the Performance of whatever they *Promise* (whether it be of the greatest or least Moment) provided it be within their Power: Every *Promise* being a Debt, which was voluntarily contracted, and must be willingly paid, so far as they are able, even tho' it should be attended with some Trouble or Disadvantage to themselves. Thus the Holy *Psalmist* makes it the Character of the *Just* Man, whom he describes in the *Fifteenth Psalm*. 15. 5.

Of Promises.

But there they must be Caution'd to avoid the many Inconveniencies that usually result from Rash Engagements, by being careful not to Promise what is Difficult, Impossible or Unlawful for them to Perform: For the Case is the same in all Obligations of this Nature, as in those that are more Solemn.

When thou vowest a Vow, defer not to pay it: For God hath no Pleasure in Fools. Better is it that thou shouldest not Vow, than that thou shouldest Vow and not Pay. The same Commandment does likewise Oblige them to be

Eccl. 5. 4.

Ver. 5.

2. True to their *Trust*: The very Acceptance of which implies a Promise in Fact, if not in exprefs Words; and consequently Engages the Person in whom it is reposed, to be very Faithful in the Discharge of it. Wherefore they must not be Tempt-

Of Trust.

ed



ed by any Considerations of present or future Gain or Advantage, to so base a Treachery as the Violation of that Confidence which was placed in them : The Neglect or Betraying whereof in any Case, involves them in a Complicated Guilt, by joining Two Sins in One, and adding *Deceit* and *Conse- nage* to Breach of *Promise*.

They must likewise be admonished to shew themselves *Just in all their Dealings*, by giving to All whatsoever by any kind of Right becomes their Due : Whether it be,

*Of Justice in Bargains.*

1. In Making or Performing any *Bargain*; as in *Buying*, *Selling*, or *Exchanging* : In which Cases they must be careful not to take any Advantage of the Ignorance or Necessity of those they deal with, by *Exacting* more, or *Giving* less than they think the Thing they deal for to be really worth : Not to
- Prov. 20. 14.* Pretend Faults when they *Buy*, nor to Conceal them when they *Sell*. There are many little *Frauds* of this Kind, which Children are apt to Commit in those petty *Bargains* they make with one another ; in which they must be Taught betimes to avoid the Sin
- Ecclef. 27. 2.* which *doth stick close between Buying and Selling* ; lest they should be betray'd by Custom into such a Habit of Dishonesty, as may hereafter Infect all their Dealings in Matters of greater Value, when they shall come to Manage any Trade, and may prompt them to use all Opportunities of Over-reaching those they deal with ; contrary to the Express Command of the Lord Jesus
- 1 Theff. 4. 6.* by his Apostle ; *That no Man go beyond and*  
De-

*Defraud his Brother in any Matter ; because that the Lord is the Avenger of all ſuch.*

2. In the Juſt Payment of all they *Owe* ; whether they be *Debts of Credit* or of *Gratitude*.

As to the Former of theſe, it muſt be confeſs'd, that Children (eſpecially thoſe that are Poor) have few (if any) Opportunities of contracting them : However All muſt be cautioned againſt taking any ſuch Opportunities if they ſhould be offer'd : Since by God's great Goodneſs, and the Comfortable Proviſion which is made for them by their Parents or Friends, they enjoy all Things that be Needful ; and therefore have no Occaſion to run in *Debt* upon any Account ; which if any ſhould happen to do, through their own Raſhneſs, or the Indiscretion of thoſe that truſt them ; they muſt be admoniſhed to pay the uttermoſt Farthing as ſoon as they ſhall be able : All with-holding what is due to another, being a manifeſt Breach of the *Eighth Commandment*, as well as of that which they have receiv'd by *St. Paul* ; *Owe no Man any* *Rom: 13. 8.*

*Debts of Credit.*

To this Part of *Juſtice* appertains the Duty of *Reſtoring* what they have *Borrow'd* : Whether it be Money or any other Goods, which muſt be done within the Time that was limited for the Uſe of it, and according to the full Value of the Thing that was Lent, without the leaſt Damage or Diminution of it, and with all due Thanks for the Courteſie of the Owner : Which is very

*Of Reſtoring what is Borrow'd.*

- very ill Rewarded by Detaining it either for altogether, or for any longer time than he is willing to spare it; this being in Effect no less than *Robbery*, and downright Breach of *Trust*. *The Wicked Borroweth, and Payeth not again* (says the Royal Psalmist *but the Righteous is ever Merciful and Lendeth* *Where, by the way, it is observable, that this Seasonable Supplying of the present Necessity of our Neighbour, is esteem'd an Act of Righteousness (i. e. Justice) as well as of Mercy; which in several other Parts of the Scripture is required as a Duty. Thou shalt not harden thy Heart, nor shut thy Hand from thy Brother: But thou shalt open thy Hand wide unto him, and shalt surely Lend him sufficient for his Need in that which he wanteth.* And again in these Words of our Saviour *From him that would Borrow of thee, turn not thou away.*

*Debts of Gratitude.*

The Second Sort of *Debts*, are those of *Gratitude*: Which are of a higher and more lasting Obligation than any others; as proceeding in many Cases purely from the Good Will and Generosity of the Person to whom they are due, and being of that Nature which is not capable of any other Return than the perpetual Acknowledgements of the Person Obligated. These therefore must always be paid, as they will be always owing to those from whom we have received any Signal Favour, either by our Personal Thanks to them, or by our Sincere Endeavour to requite their Courtesie with such Returns of Kindness and Good Offices as

Op.



Opportunity and our Ability will allow :

(*For even Publicans and Sinners* (says our Sa- *Luke 6: 33*)  
viour) *do Good to those that do Good to them :*)

Or, Lastly, by our Prayers for God's Bless-  
ing upon them : A Duty which he has com-  
manded to be done even for those *who De<sup>d</sup> Matt: 5: 44*

*spitefully use and Persecute us ;* and much  
more for those that love and do Good to us.

Thus much All are capable of doing : Even  
the Poorest and Meanest, who can make no  
other Returns of *Gratitude*, may abound *Gratitude to*

and be rich in These : Which are more e-*or for Bene-*  
specially due from, and must therefore be *factors in*

frequently Inculcated upon such Children as *Charity-*  
are Maintained and Educated in *Schools.*

*Schools*, by the Pious Benefactions of those  
who Endow'd them : For whose Persons  
(if Living) they ought to Pray daily ; that

They who have so kindly Provided for  
their Well-being in this and the next World,

may be plentifully Rewarded in both ; and  
for whose Charity (if they are Dead) they

must continually offer up their Thanks and  
Praises to their Sovereign Benefactor, who

has put it into the Hearts of His Servants  
to Imitate his Divine Bounty, by bestowing

on them such Things *as be needful both for*  
*their Souls and Bodies.*

Those Acts of *Justice* which are due to *Of Justice to*  
the Person of their Neighbour, are such as *their Neigh-*

respect either his *Body*, or his *Soul* : Con-*bour's Person*  
cerning which they are Generally required

by the Exposition of the *Sixth Command-The Sixth*  
ment in the *Catechism*, *To hurt no Body* (i. e. *Command-*

*no Person living*) by *Word or Deed* : which *ment ex-*  
E *Evi<sup>plain'd</sup>*

Evidently implies, that not only the grosser Act of *Murther*, but whatever tends to the Personal Harm of Another in either of the Capacities above-mentioned, is forbidden by this Commandment.

1. *To his Body.*

Now forasmuch as our Weak and Frail Bodies are not only subject to Mortality, but to many other Evil Accidents, which (as well as that of an Untimely and Unnatural Death) Mankind are as liable to suffer from one another, as from the rest of the Creation: It has therefore pleased the Divine Goodness to Protect and Secure them (ordinarily speaking) from outward Violence, not only by the continued Acts of his Gracious Providence, but likewise by the Authority of his Just and Righteous Laws. And therefore as the very Letter of the *Sixth* Commandment forbids the Taking away any one's Life; so the Intention of it is to Restrain them from all Actions, which may be any way Injurious and Hurtful to his Body, either with regard to its Usefulness, Health or Ease. So that this Precept, and consequently the Rule of *Justice* in this respect, is Transgress'd by *Maiming* or *Disabling* it in any Part; by *Wounds*, *Bruises* or *Blows*; or by putting him needlessly to any *Pain*, &c. And though few Children have been known so desperately Wicked as to Violate the Letter of this Commandment by Wilful *Murder*, or the Intention of it in the First of those Three Instances just now mention'd; yet daily Experience shews, that too many are guilty of the *Two* last: Wit-

*Of Wounds,  
Blows, Fight-  
ing.*

ness

ness those little *Wars* and *Fightings* among *Jam. 4. 1.*  
them, which, as *St. James* observes, *come*  
*from their Lusts*; i. e. those Irregular and  
Unreasonable Desires, which are Natural  
to that Age, and sometimes more Violent  
in that, than in any other. 'Tis indeed but  
too common for Children to Encourage one  
another, and to be Encouraged by their  
Friends and Parents in that Savage and  
Brutal Way of Contention, and to count it  
a Hopeful Sign of Mettle and Spirit in them,  
as in Mastiffs or Game-Cocks, to make their  
Party good (as they call it) and to give the  
last Blow, if not the first, where-ever they  
are provok'd; esteeming it a Mark of Sheep-  
ishness and shameful Cowardice, to take a  
Blow, or to put up any Injury or Affront.  
But such Worldly Maxims, which pass for  
Current among those who *know not what man-* *Luke 9. 55.*  
*ner of Spirit they are of*, are highly Unsuitable  
to the Design of Christianity, and should  
therefore be Exploded and Banished from  
all Christian Society; more especially from  
those Nurseries of Religion, where Chil-  
dren should be inured betimes to the Do-  
ctrine of the Cross, and to the Obedience  
and Imitation of the Blessed *Jesus*: Who,  
though he could have Revenged the Inso-  
lence of a rude Multitude that *came against* *Matt. 26. 47.*  
*him with Swords and Staves*, by calling *Le---* *Ver. 53.*  
*sons of Angels* to his Defence; yet he would  
not so much as suffer one of his Followers  
to make use of an Offensive Weapon for it,  
but Reproved *Peter* at that Time for giving *---* *Ver. 52.*  
slight Wound to the High-Priest's Ser-



*Matt. 5. 39.* vant: And who has commanded all his Servants *not to resist Evil*; but rather to *turn the other Cheek*, than to smite again. They must be told on these Occasions, that it is the Second Blow which makes the Fray, and that the First will by no Means Excuse it: So that both Parties deserve Punishment, tho' the Aggressor ought always to have the greatest Share of it.

*Of Cruelty to their Fellows.* And certainly if no Provocation can justify these rude Assaults, so unworthy of Christians, and even of Rational Creatures; then they are without any Colour of Excuse, as they seem to be without any Sense of Humanity, who take Pleasure in *Insulting* and *Tyrannizing* over those that are Weaker than Themselves, meerly to shew their own Strength and Contempt of them; or, which is yet worse, to make Sport for themselves and others, by putting their Poor Helpless Brethren to any *Pain* or *Uneasiness*. A Practice too frequently Observable in some Mischievous Dispositions even at that Age which is the most Innocent; but extremely

*Phil. 2. 15.* Opposite to that *Harmlessness* which is required in *the Sons of God, in the Midst of a crooked and perverse Nation*; and so pernicious both in its Present and Future Consequences, that Children should by all proper Means be Discouraged from every Instance of it, and from any Action that seems to carry the least Tendency towards it. Of this kind is that cruel Delight which some are seen to take in *Tormenting* and *Worrying* such poor *Animals*, as have the Misfortune

*To Animals.*

tune to fall into their Hands. But Children should not only be restrain'd from having any Part (even that of bare Spectators) in such Barbarous Diversions; but should be bred up from the Beginning to an Abhorrence of them. They must be Taught, that as *the Righteous Man regardeth the Life of his Beast*: So he that is Good-natur'd or Just, will not take it away from, nor make it uneasy to any Creature: Since all have a Right to the Enjoyment of it, so far as is consistent with the Preservation or Welfare of some other that is of a Nobler Kind.

Prov. 12. 10.

These Documents are the more Seasonable and Necessary, because the Custom of Killing or Tormenting *Beasts*, will Insensibly harden the Minds of Children to some Degrees of *Cruelty* and *Unmercifulness* towards one another. Thus much concerning that Justice which is due towards the *Body*.

'Tis very true that the *Soul* of Man (naturally speaking) is Immortal and Invulnerable: No Weapon can Wound it, no Outward Violence can hurt, and much less Destroy it. For this Reason our Blessed Saviour bids us *not to fear those that Kill the Body, and are not able to Kill the Soul*. But then, as He commands us in the Words immediately following, to *Fear Him, who is able to Destroy both Body and Soul in Hell*: So 'tis evident that the latter, as well as the former, is obnoxious to that Everlasting *Death*, which is the *Wages of Sin*: And consequently, that he who by any means Tempts or Encou-

2. Of Justice to their Neighbour's Soul.

Matt. 10. 28.

Rom. 6. 23.

Of Tempting others to Sin.

rages another to Sin, whether it be by Persuasion, Command, Threatning, Assistance, Permission, or Example, does all that lies in his Power towards the Destruction of his Soul; which is mortally Wounded in a Moral and Spiritual Sense, and without a timely Repentance, must Eternally Perish by every Sin, which is *unto Death*. They must therefore be seriously Exhorted not to make themselves Agents and Factors for that Grand Tempter, the Devil, by drawing the Souls of their Brethren into his Snares: Which if they have done by any of the Ways above-mentioned, they must Sincerely ask their Pardon, and earnestly Endeavour to withdraw them from those Dangerous Paths into which they had Unhappily misled them. They must be admonish'd not to be Partakers of the Sins of their Brethren by *Connivance*, which is a silent Approbation of them; but rather to Prevent, or as far they are able, to Remedy so great Mischiefs by that *Brotherly Admonition* and (as Occasion shall require) that Charitable *Reproof*, which is so frequently Recommended in the Holy Scriptures; Or (if neither of these will prevail) by laying the Fault before their Master, in case 'tis like to prove of ill Consequence to the Offender, or of Notorious bad Example to his Followers: Remembring always, that *he who* (by these or any other Means) *Converts a Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins,*

*John 5, 16.*

*Of Brotherly  
Admonition  
and Reproof.  
2 Theff. 3. 15.  
Lev. 19, 17.*

*Jam. 5, 20.*

There



There is yet another Way, by which the *Soul* (i. e. the Mind or Spirit) of our Neighbour may be Hurt or Wounded; and that is by *Grief* or *Sadness*, as the Wise Man observes, *By Sorrow of the Heart the Spirit is broken.* So that whoever does causelessly afflict or grieve another, transgresses this Part of *Justice*, which is due to the *Soul* of his Neighbour. Therefore Children must be Dissuaded, and by all proper Methods Discouraged from doing any thing that may Vex or Disquiet one another, and from Teizing, Provoking or Insulting their Fellows in any manner: Which is contrary to those *Bowels of Mercy*, that Sympathy of Affections, that Pitifulness and Tender-Heartedness, and that *Desire of Well-Pleasing*, so expressly required, and so earnestly press'd by the Apostle upon all the Disciples of the Blessed *Jesus*; who commands them in his Gospel to be *Merciful, as the Father* Luke 6. 36. *also is Merciful: For He doth not afflict willingly, nor grieve the Children of Men.* Lam. 3. 33.

To this End they must be taught to Consult their own, and each others Quiet, by avoiding in all their Conversation and Behaviour,

1. *Haughtiness* and *Insolence*; or a Scornful and Contemptuous Disrespect and Slighting of others: Which those are apt to be guilty of, who think they have a Privilege to use their Fellows ill, because they are Able to do so; or to Despise and Affront them, because they are above them. This is the Natural Effect of *Pride*, extreamly opposite

*Rom. 12. 16.* posite to the *Condescension to those of low Estate*, which the Apostle requires, and to that *Humility*, which we shall have Occasion to Insist upon in its proper Place.

*Of Frowardness and Churlishness.*

*1 Sam. 25. 17*

2. *Frowardness* and *Churlishness*; or a harsh untractable Deportment, like that of *Nabal*, who was of such a Temper, that a Man could not speak to him. This renders them Untoward and Unsociable, ready to Cross and Thwart, and backward to Help and Oblige one another; and is contrary to that Kindness and Courtesie, that *Gentleness* and *Easiness to be Entreated*, which are the Blessed Fruits of the *Wisdom from Above*.

*Of Impatience and Peevishness.*

*Matt. 5. 21, 22.*

3. *Impatience* and *Peevishness*; or an Aptness to be provok'd to *Anger* upon slight and frivolous Occasions: A Fault to which Children are very prone, through that want of Consideration which is natural to their Age; but which must be timely Rectified, lest their Passions should encrease with their Years, and draw on greater Mischiefs than they can yet work, both to Themselves and Others. We find it expressly condemn'd by our Saviour in his Exposition of the *Sixth Commandment*; and the same Punishment denounced against it as against the direct Violation of that Precept: *Whosoever is angry with his Brother without a Cause, shall be in Danger of the Judgment.* Now that the contrary Duty of *Meekness* and *Patience* is not only owing to Our selves (as shall be shewn hereafter) but to all we Converse with, is evident from the Express Words of the

*Apostle,*

Apostle, *Be Patient towards all Men*; And 1 Thess. 5. 14. that (it should seem) in spite of any Provocation to the contrary: For so he intimates in the Verse immediately following, *See that none render Evil for Evil*: Which --- Ver. 15. likewise forbids,

4. *Revengefulness*, or the Desire of Re-Of Revenge-  
quiting an Injury upon him that offer'd it. *fulness*.

This is the Natural Consequence of rash and immoderate Anger; that being Generally grounded upon a Resentment of some real or seeming Injury, and this upon the pretended Justice of returning it; tho' 'tis for the most part as contrary to the Rules of *Justice* as of *Charity*. For besides the *Injustice* of usurping that Prerogative, which 'tis not fit should belong to any one but God, (*Vengeance is mine, I will repay, saith the Rom. 12. 19.* Lord) it is likewise a manifest *Injustice* to their *Neighbour*; who cannot be supposed by any Injury he has done them (though never so great) to have given them a Right of requiting it upon him; which, with regard to the Publick Peace, no Private Person is qualified to do in his own Behalf; it being altogether as unfit, that any one should be Executioner, as that he should be Judge in his own Cause. Children therefore, who are apt to have little Feuds and Animosities among themselves, must not be suffer'd to be their own Carvers, in taking what the World falsely calls *Satisfaction* of one another on these Occasions. And since most of their Complaints against their Fellows *Of Com-*  
proceed usually from the Desire of their *plaints.*  
*Masters*



*Masters* Assistance to revenge them ; if their Complaints be frivolous and frequent, they should not in such Cases be favourably received, nor countenanced : Lest these Unmanly and Unchristian Passions should be thereby Encouraged. They must rather be exhorted on such Occasions to Endure and Forgive the Injury, and to take no further Notice of it, if it be tolerable, and is not like to encrease by their Forbearance. Indeed, where it is of such a Nature, as to require their *Master's* Interposition on their Behalf, in order to redress some Notorious Injustice, or to prevent the like for the future ; he must not fail to Reprove the Offender (which is best done by himself alone, and out of the Hearing of the Person complaining, and to oblige him to ask Pardon, and make Reparation ; or else to give him Condign Punishment, if that shall be necessary : Though that also is best done either out of Sight of the Injured Party, or at some other Time, when his Resentment of the Injury is abated : And he must be taught in all such Cases, not to rejoice, or take Pleasure in the Sufferings of him that has done the Wrong ; but rather to be sorry that his wicked Nature prompted him to do such Things as have exposed him to Punishment, and heartily wish, that this may be a Means to Reform and Amend him.

Thus must Children be every way wean'd and discouraged from that Vindictive Temper which does so Early and so Frequently  
disco-

discover it self in them. And to this End, they must be often told, that how sweet soever *Revenge* may seem to *Flesh and Blood*, (which *St. Paul* assures us cannot inherit the Kingdom of God) yet the Fruits of it are very bitter: And as it is expressly Forbidden both under the Law and the Gospel; (for it is written, *Thou shalt not Avenge, nor bear any Grudge against the Children of thy People:* Lev. 19. 18. And again, *Dearly Beloved, Avenge not your selves, but rather give Place unto Wrath:*) So is it severely threatned by our Saviour in the Inference he makes from the Words of that admirable Prayer, wherein He has taught us to ask *Forgiveness of God*, upon the Condition of our Allowing it to our Brethren: *If ye forgive not Men their Trespases, neither will your Father forgive your Trespases.* Therefore let them be Exhorted in the Words of *St. Paul*: *Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice: And be ye kind one to another, Tender-hearted, forgiving one another, even as God for Christ's Sake hath forgiven you.* Rom. 12. 19. Matt. 6. 15: Eph. 4. 31, 32.

5. *Contention and Quarrelling*; which is Bred Of Contention and Fomented by *Reevishness* and *Anger*, and and Quarrelling. mutually serves to Increase and Continue them. This is the Bane of Private Peace, and of all Society. 'Tis true indeed, that all the mischievous Effects of it do not appear at first Sight in those Childish Contests, which are usually observed in Schools: But as those are always found to create no small Disturbance there, and to break the Order and good

good Agreement, which is Essentially necessary to Society and good Government: so 'tis of great Consequence to Both, that the first Sparks of *Strife* should be quenched as soon as they begin to appear; lest being Nourished by the Fewel of a Violent and Turbulent Disposition, they should hereafter break out into a Dangerous Flame. In this necessary Work therefore all (both *Master* and *Scholars*) must join; as in Extinguishing a Fire, which threatens the whole Neighbourhood, as well as the House where

*Rom. 16. 17.* it first began. They must *Mark* those who *cause Divisions and Offences, contrary to the*

*Prov. 6. 19.* *Doctrine they have learnt*; and who *sow Discord among their Brethren, by Tale-bearing, Whispering, &c.* and those likewise who are of that Restless and Unquiet Nature, as to be continually picking Quarrels about Trifles and taking Occasions of Offence, where none are given: And as their *Master* must Punish, so their Fellows must Avoid them as a Common Enemy. And as often as any

*Of Peace-making.*

*Disputes or Contests* arise (which should be Esteem'd as a General Grievance, though the Matter be never so small) every one who is capable must Interpose his Good Offices, to make up the Difference, and perfectly to Reconcile the Contending Parties; obliging the Injurious to ask Pardon and the Injured to give it: That so they may preserve the *Common Peace*, and thereby Ensure to themselves that Blessing, which our Saviour, the Prince of *Peace*, has promised to the *Peace-Makers*, that *They shall be called*

*Matt. 5. 9.*



called the Children of God. And forasmuch as this Blessed Office is best performed by those who are themselves of a Quiet and Peaceable Disposition; they must be Earnestly exhorted to this Duty in those Paraphetical Words of the Apostle; *If it be possible, as much as lyeth in you, live peaceably with all Men. Follow Peace with all Men, Heb. 12. 14. without which no Man shall see God. Follow after the Things which make for Peace, and Things wherewith one may Edifie another. Study to be quiet, and (as a necessary Means thereof) to do your own Business.* Rom. 12. 18. Rom. 14. 19. 1 Thess. 4. 11.

And above all these Things, let them be Taught to put on Charity, which is the Bond of Perfectness; that is, the most perfect Bond of Union, that which compleats and comprehends all other Christian Duties: In a Word, that which is the End and Perfection of the Commandment, and which fulfils the rest. For this, Thou shalt not commit Adultery, Thou shalt not Kill, Thou shalt not Steal, Thou shalt not bear false Witness, Thou shalt not Covet; and if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou shalt Love thy Neighbour as thy self. And accordingly we find this Royal Law recommended in the Catechism, as the Sum of all the Duties of the Second Table: *My Duty towards my Neighbour, is to Love him as my self, [i. e. with the same Sincere, Regular and Constant Affection as I Owe to my self] and [consequently] to do to all Men (in General, all such Acts of Justice and Kindness) as I would (reasonably desire, or ought* *Of Doing as they would be done by.*

*Matt. 7. 12.*

ought to be Contented) *they should* (now or hereafter) *Do unto me* (if they were in my Condition, and I in theirs.) According to that admirable Maxim of our Saviour's; *Therefore all Things whatsoever ye would that Men should Do to you, Do ye even so to them. For this is the (Fulfilling of) the Law and the Prophets.* This Golden Rule of Christian Equity, of which Children are as soon capable as they are of Desire or Dislike, they must be Taught to apply to their Practice, by asking themselves these Two Questions, as Occasion shall offer. 1. When they have an Opportunity of doing any Good, or shewing any Kindness within their Power to any one that wants or wishes for it; 'Should 'not I be very glad that such a one would 'do so or so by Me, as he now desires I 'would do by Him? If I should, I will certainly do what I should be willing another 'should do for me in the like Case. 2. On the other side, when they are Tempted or Provoked to do any thing which they think may be to the Hurt, or Grief, or Prejudice of another; 'Should I be willing that such 'a one should do so by Me, as I am now about 'to do by Him? If I should not, then I will 'forbear to Do what I should be unwilling 'to suffer. This one Rule being thus plainly and fairly apply'd in its Positive and Negative Parts, to all their Actions, Words and Intentions, with respect to their Neighbour, will, by the Grace of God, have so considerable an Influence upon their whole Conduct and Conversation, as to Enforce, if not to Super-

Supercede many others ; by directing them in whatsoever they ought to Do or Forbear towards each other : It will dispose them to the Practice not only of all those Duties of *Justice* and *Charity*, which are specified in that excellent Exposition of the Laws of the Second Table, which they Learn in the *Canon* ; but moreover to the Performance of all such Offices of Mutual Kindness and Complacency, as will render them Mild and Gentle, Peaceable, Courteous and Affable, Useful, Sociable and Helpful to one another. 'Tis well observed by a Celebrated Writer concerning *Education*, ' That to teach Children betimes to Love and be Good-natur'd to others, is to lay early the true Foundation of an Honest Man : All *Injustice* generally springing from too great Love of our Selves, and too little Love of Others.

*Self-Love* therefore ( I mean the immoderate Desire of Pleasing and Gratifying Themselves, in Preference to all besides ) must be very early rooted out of the Minds of Children ; that being a Passion which comes to them sooner than any other, and which is indeed the Parent of most ; and also the grand Obstruction to the Performance of those Duties they owe to God, their Neighbour and Themselves ; as will easily appear from what has been already said concerning the Two Former, and from what must now be spoken concerning the Latter of these,

III. Their



Of their Duty towards Themselves:

Jam. 4. 1.

Of Temperance.

1. In Meat and Drink.  
Luke 21. 34.

Prov. 30. 8.

1 Tim. 6. 8:

III. Their Duty towards *Themselves*: which is briefly Comprehended in those few Words of the *Catechism*, *To keep their Bodies in Temperance, Soberness and Chastity*: Where by keeping their Body in these, is meant the due Regulation not only of their *Fleshly Members*, but likewise of their *Sensual Appetites and Affections* (which are called by *St. James*, *The Lusts that War in our Members*) according to the Rules of these Three *Virtues*; by which they must Learn to Govern all their *Passions and Desires*, as well as their outward *Actions*. Thus, for Instance, they must be taught, that

1. By the Rule of *Temperance*, which consists in the moderate Use and Desire of Things relating to the Body, they are obliged not only to forbear all Excess and Gluttony in Eating and Drinking, as *Surfeiting and Drunkenness*, which are expressly forbidden by our Saviour and his Apostles: but all inordinate and greedy Desires of such Meats and Drinks as are not necessary either in Quantity or Kind for the Subsistence of our Bodies. And therefore they must be told, that as it has pleased the Divine Goodness, by the Care of their Friends or the Charity of their Benefactors, to feed them with Food convenient for them, and to give them all Things that be needful for their Bodies as well as their Souls: So having Food and Rayment, they must be therewith content; without Murmuring and Repining at the Coarseness or Plainness of their Diet or Cloathing

and without any Hanking after such as is not appointed or allow'd them.

They must likewise be made sensible, *2. In Sleep.* that the Duty of *Temperance* extends to the Regulation of their *Sleep*; which must be taken in such a moderate Degree, and at such Seasonable Times, as may fit them for, and not hinder them from the Discharge of those Duties to which they are called: Which are always neglected by the *Sluggard*, while he dozes away his Precious Time in a dull State of Insensibility; crying, *Let a little Sleep, a little Slumber, a little Folding of the Hands to Sleep.* This Sottish Quality stupifies the Soul, and renders the Body unfit for Action; and like the Former Kind of Intemperance, naturally tends to its own just Punishment, Want and Beggary. For as *the Drunkard and the Glutton shall come to Poverty*; so *Drowsiness shall cloath a Man with Rags.* *Prov. 24. 33. Prov. 23. 21.*

The same Moderation must likewise be observed in their *Sports and Recreations*; *3. In Re-* that they may be used only as a necessary Relaxation of their Mind and Body, and rather (as they are intended) to Fit and Prepare them for Business, or to Refresh them after it; than as if they were in themselves the whole Business of their Life: Like those idle People, who *sat down to Eat and Drink, and rose up to Play.* Great Regard must also be had to the End and Manner, as well as to the Measure of all their *Pastimes.* For as they must not be so eagerly desired, nor so vehemently pursued, as

to alienate their Mind from, or to indispose that or their Body for the Performance of their Duty: So they must not be used to any Undue or Unlawful Purpose, nor after an Undue Manner. And therefore their *Master* (who should sometimes have an Eye to the *Diversions* of his *Scholars*, (though not so constantly as to their more Serious Employments) must take Care, that as often as any of them are Convicted, either by his own Observation, or the Complaint of others, of Impatience, Quarrelling, Injustice, or Covetousness in their *Play*; they may not only be very Seriously Rebuked for it, but Abridged of that kind of *Recreation* for some considerable Time; till they have given him and their Fellows some evident Proofs, or at least very credible Assurances of their Amendment.

Of Chastity.  
The Seventh  
Command-  
ment ex-  
plain'd.

2. By the Rule of *Chastity*, which is required in the *Seventh* Commandment, they must find themselves obliged to Abstain not only from all Unclean or Immodest Actions or Gestures, but from all wanton Looks, Desires, or Imaginations; and from Using or Listening to any Obscene Discourse, Books, Songs, &c. For as he that commits any Act of Uncleanness, *Sinneth against his own Body*: So he that Looks and Lusts, sins against his own Soul, by Transgressing this Precept in his Heart: And whosoever suffers any *Corrupt Communication to proceed out of his Mouth*, offends that Modesty which is due to his Hearers, as well as against that which he owes to Himself.

1 Cor. 5. 18.

Matt. 5. 28.

Ephes. 4. 29.



3. It may be easily concluded from what Of Soberness has been said above, that *Soberness*, which is the Third Part of our Duty towards our Selves (or rather of the Whole Duty of Man, which requires, *That denying Ungodliness and Worldly Lusts, we should live Soberly, Righteously and Godly in this present World*) does not only, nor indeed so properly signify the Abstaining from any Excess in *Drink* (that being rather a Part of the Duty of *Temperance*) but that it must be extended in general to the Regulation and Government of all those Carnal Affections, to which the Soul of Man is obnoxious during its Union with the Body; and which are therefore called, *The Works of the Flesh*, and *Our Members which are upon the Earth*; as *Pride, Wrath*, and many other Inordinate Affections, of which the Apostle gives us a large Catalogue in the Fifth Chapter of his Epistle to the *Galatians*, and the 19th and following Verses. And it may be sufficient for our present Purpose, to mention those Four Duties belonging to the Rule of *Soberness*, which fall more directly under the immediate Practice of *Children*; and which therefore every *Master* is more especially concern'd to Inculcate upon his *Scholars*; as being peculiarly suitable to their present Condition and Circumstances, as well as highly Useful in the future Conduct of their Life; viz. *Humility, Meekness, Consideration and Industry.*

*Of Humility.* The First of these, and that which is of great Use towards Obtaining the rest, is *Humility*; or a just, that is, a mean and low Opinion of Themselves: A Vertue so proper and suitable to their Helpless State of Weakness, Indigence and Ignorance, that our Saviour makes it the Natural Disposition of Childhood; by setting forth that Age as a Pattern and Emblem of *Humility*, in Answer to that Over-curious Question of his Disciples, *Who is the Greatest in the Kingdom of Heaven?* Upon which, *He* called a little Child unto Him, and set him in the Midst of them; and said, *Verily I say unto you, Except ye be Converted, and become as little Children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall Humble himself as this little Child, the same is Greatest in the Kingdom of Heaven.* This is indeed a very necessary Duty in every Age and Condition, but more especially in theirs who are Poor and Low, and who should therefore be *Poor in Spirit*, as they are in Estate. Those who are Fed and Taught and Cloathed by *Charity*, ought in a more especial manner to be cloathed with *Humility*: For God resisteth the Proud, and giveth Grace to the Humble. Humble your selves therefore under the Mighty Hand of God, that He may Exalt you in due time. For a Man's Pride shall bring him low: But Honour shall uphold the Humble in Spirit. He indeed is the only Person that knows how to make a right Use of God's Favours, without turning his Grace into Vanity, or abusing his Gifts to an Occasion

Matt. 18. 1.

--- Ver. 2.

--- Ver. 3.

--- Ver. 4.

Matt. 5. 3.

1 Pet. 5. 5.

--- Ver. 6.

Prov. 29. 23.

tion of *Pride* and *Presumption*: Which a Mind that is truly *Humble* will receive with Thankfulness, and use with Modesty, without ascribing any thing to Himself; as being sensible, that whatever Good he hath or doth, is from *Above*, and cometh down from *Jim. 1. 17.* the Father of Lights; and that nothing is properly his own but his Sins, which are so many just Arguments for his *Humiliation*. So that he is always ready to say with *Jacob*, *I am less than the least of all God's Mercies*; forasmuch as my Sins are greater than the greatest of his Judgements. He will acknowledge with *St. Paul*, that *We are not* *2 Cor. 3. 5.* *sufficient to Think* (much less to Do) *anything*, as of our Selves; but our Sufficiency is of God, who worketh in us both to Will and to Do of His *Phil. 2. 13.* good Pleasure. Therefore Not unto us, O *Pf. 115. 1.* Lord, but unto thy Name give the Praise, for thy loving Mercy in all the Good we Receive, or are Enabled to Do.

This Lesson of *Humility* being duly inculcated by the Master, and seriously considered by the Children, will be of great Use to suppress that Affectation of *Superiority* and *Preheminence*, which those who are Older or Bigger, or, in their own Opinion, better *Scholars* than the rest, are apt to assume to themselves upon any of these Accounts; and thereupon to Over-value themselves, and to Despise, if not Misuse their Fellows. It will subdue that *Vanity* and *Self-conceit*, which is too often observable in those the frowardest Parts, so soon as they are able to Distinguish themselves above others



by their Skill in Reading, Writing, Answering to the Questions of the *Catechism*, or in the Publick Offices of the Church, Singing of Psalms, &c. This, where ever it is found, must upon all Occasions be Encountred and Mortified (with so much Discretion as not to Discourage that laudable

- Heb. 10. 24.* Emulation which is necessary to *provoke them to good Works*) by putting every one of this Temper in Mind of his Personal Failings, which are as remarkable in his Master's Eye, as any of these Boasted Attainments which he is so fondly Proud of; and by asking him this seasonable Question of *St. Paul*, *Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, Why dost thou glory, as if thou hadst not received it?* Thus they must be put in Mind on these Occasions, that all their Acquired as well as Natural Endowments, are owing to the Free and Undeserved Goodness of
- Jam. 1. 17.* God, *from whom every good and perfect Gift cometh*; and that these little Advantages, upon which they so foolishly value themselves, are not (as they vainly imagine) the proper Effects of that extraordinary Ability which they arrogate to Themselves; but purely of the Divine Blessing upon the Charity of their *Benefactors*, and the Care of their Teachers, and under Both these, upon their Industry: That One may *Plant* and the Other may *Water*, but *God giveth the Increase*, and He therefore should receive all the Glory; of which they would sacrilegi-

legiously Rob Him, who assume any Part of it to Themselves; like Vain-glorious Herod, who was so puffed up with the empty Applause of the Multitude upon a popular Harrangue he had made before them, that he took to Himself the Honour due to God: *And immediately the Angel of the Lord smote him, because he gave not God the Glory; and he was Eaten of Worms, and gave up the Ghost.* *Acts 12. 21, 22. Ver. 23.*

*Meekness* is another Duty which is very necessary to Children; that they may be Inured thereby, not only to bear the just Reproofs of their Master, but those petty Injuries and Provocations which they are liable to receive from their Fellows, with that Gentleness and Calmness of Spirit which is required in the Lambs of Christ, to quench all Sparks of Anger, Obstinacy. and Contention; to Submit their Will to the Reason of their Governors, and to Correct that Frowardness and Sullenness, that untoward Peevishness and Perverseness of Temper which would render them Untractable and Uneasily to themselves as well as others. To this Purpose, they must be Exhorted to *do all Things without Murmurings and Disputings.* *Phil. 2. 14.* They must be told in the Word of St. Peter, That *the Ornament of a Meek and Quiet Spirit is in the Sight of God of great Price:* *1 Pet. 3. 4.* That our Saviour hath Pronounced a Blessing even in this Life to that Heavenly Virtue; *Blessed are the Meek, for they shall inherit the Earth.* *Mat. 5. 5.* And that he has Recommended it to our Practice, both by his Command

*Matt. 11. 29.* mand and Example, *Learn of me*, (says he) *for I am Meek and Lowly in Heart; and ye shall find Rest unto your Souls.* The Disorder

*Of Anger.*

of our *Passions* (especially that of *Anger*) is the Source of all those Disquiets which we create to our selves and others, and of all those Mischiefs which generally Enſue upon them. And as those are always found to be Strongest where Reason is Weakest; so Children, who on this Account are most liable to them, are very often and easily Surprised into sudden and vehement Transports of *Anger*, as well as of *Desire* or *Fear*, upon such slight and trifling Occasions as would not move any Reasonable Man. And 'tis very truly Observed by a Most Reverend *Prelate* upon this Occasion, ' That if any of these be Cherished, or even let Alone in them, they will in a short Time grow Headstrong and Unruly; and when they come to be Men, will Corrupt the Judgment, and Turn Good Nature into Humour, and Understanding into Prejudice and Wilfulness.

*Vid. A. B.*  
*Tillotson,*  
*Fol. Sermon*  
*51.*

For this Reason, the *Master* must be very Careful to Discountenance in them any Thing that looks like *Rage* and furious *Anger*, and to shew them the Unreasonableness and Folly, the Deformity, Sinfulness, and Danger of it, together with repeated Prohibitions of it in God's Words. *Be not hasty in thy Spirit to be Angry: For Anger resteth in the Bosom of Fools. Wrath is cruel, and Anger is outrageous. Leave off from Wrath, and let go Displeasure: Fret not thy self*

*Ecc. 7. 9.*

*Prov. 27. 4.*

*Pf. 37. 8.*



self, else shall thou be moved to do Evil. *An* Prov. 29. 22.  
 angry Man stirreth up Strife, and a furious  
 Man aboundeth in Transgression: But he that--ver. 15, 18.  
 is slow to Anger appeaseth Strife. Therefore,  
 He that is slow to Anger, is better than the-- 16, 32.  
 Mighty; and he that ruleth his Spirit, than  
 he that taketh a City. Be ye angry and Sin not, *Epk.* 4. 26,  
 (i. e. take heed ye do not Sin in your An- 27.  
 ger) Let not the Sun go down upon your Wrath:  
 neither give place to (this Temptation of) the  
 Devil. Wherefore my Beloved Brethren, let *Jam.* 1. 19,  
 every Man be slow to Wrath: For the Wrath 20, 21.  
 of Man worketh not the Righteousness of God.  
 Lay apart all Superfluity of Naughtiness, (i. e.  
 all the Distempers of your Tongue, and of  
 your angry Passions :) and receive with Meek-  
 ness the ingrafted Word, which (being thus  
 received) is able to save your Souls.

A Third Duty which they owe to Them-Of Consider-  
 selves, and which is of great Importance *ation.*  
 to Promote and Facilitate the Discharge of  
 many others, is that of *Consideration*; or a  
 Serious and Deliberate Weighing of their  
 Words and Actions; a Duty very necessary  
 to all Persons in every Age, and upon all  
 Occasions; but more especially to Children,  
 who are now in a State of Probation and  
 of Learning such Things as are of the high-  
 est Consequence to their present and fu-  
 ture Conduct; and who are very Apt, thro'  
 Heedlessness, Impatience, or Incogitancy, as  
 well as through the Ignorance to which that  
 Age is naturally Obnoxious, to run into  
 many Errors and Mistakes, as well in Mat-  
 ters of the greatest Moment as in those of  
 less

less Concern. For this Reason they should be Taught betimes to Habituate their Minds to the Practice of Considering *beforehand* upon all their Words and Actions, both as to the Matter and Manner of them; whether what they are about to Say or Do, is True or False, Right or Wrong, Lawful or Unlawful, Fit or Unfit, according to the best of their Knowledge and Judgment: and likewise to the Custom of Reflecting Seriously upon them *afterwards* in the same Manner; that if any Thing has been said or done amiss in any of these Respects, they may Redress, or at least Repent of it. And tho' many Allowances are to be made for those little Errors and Over-sights which are the common Infirmities of *Childhood*. (*When I was a Child, I Spake as a Child, I Understood as a Child, I Thought as a Child*, says the Great Apostle concerning himself while he was in that State) yet they must be told, that if they would become Men betimes (an Argument they are generally fond of) they must *put away Childish Things*, in order to avoid the many ill Consequences which Result from that Rashness and Precipitation which is so Natural to their Age: That what St. *James* Recommends as generally necessary for every Man, is more especially Requisite in *Children*, as the Proper and Indispensable Means of their Receiving Instruction and Profiting under it; viz. that they should be *Swift to Hear, Slow to Speak*. And they must be very Early, Often, and Seriously

1 Cor. 13. 11.

Jam. 1. 19.

Seriously Admonished to use the utmost Care they are Capable of, in Performing both the Parts abovementioned of this Important Duty of *Consideration*, according to the Wise Example of the Man after God's own Heart, who speaks thus concerning himself with regard to the Former : *I said Ps. 39. 1. I will take heed to my Ways, that I offend not in my Tongue.* And as to the Later, *I cal. Ps. 119. 59. led mine own Ways to Remembrance, and turned my Feet unto thy Testimonies.*

And here it may not be improper to Of Self Exa-  
Mention one Duty relating to this Head, mination eve-  
which should be Recommended to the con- ry Night,  
stant Practice of their whole Life; and  
which, if rightly Performed, may have a  
very Great and Good Influence upon the  
whole Conduct of it, viz. That every Night,  
before they go to Bed, or to their Private  
Devotions, they should *Commune with Psal. 4. 4.*  
*their own Heart*, and call themselves to a  
Strict and Impartial Account how they have  
Spent the Day past : That they would then  
Examine their Thoughts, Discourses, Acti-  
ons, Recreations, and Devotions, and see  
what has been amiss in any of them; that  
so they may Confess and Bewail, and Ask  
God's Pardon for it, and Resolve to A-  
mend it for the future : That they would  
consider more particularly what *Idleness* or  
*Unchastity*, what *Lying* or *Stubbornness* they  
have been guilty of; or whether they have  
had a Quarrel with any of their Fellows;  
and if they have, that they would take Care  
to be Friends with them before they say  
their



their Prayers. Lastly, That they would consider what particular Blessing or *Deliverance* God has vouchsafed them the *D*past, that so they may give Him Thank for it.

*Of Industry.*

2 *Theff.* 3.  
10.

*Phil.* 2. 12.

*Industry*, which is the Fourth and last Part of their Duty toward Themselves, so Essential to Humane Life, that it seems to be the End and Condition of it. *Man is born to Labour*: And the Apostle Commands, *That if any will not Work, neither should he Eat*. This (next to the immediate Service of God, which consists likewise in *Working out our Salvation* by an Active Obedience) is the principal End of all *Education*, and the only Means to Profit under it; especially in these *Nurseries* of useful Knowledge and Industry, where Poor Children are Trained up by the Blessing of God and the Charity of their Pious Benefactors *To Learn and Labour truly to get their own Living, and to Do their Duty in that Station of Life unto which it shall please God to call them*. This therefore being the Professed Duty both of Him that Teaches, and of Those that are Taught; it must be the *Master's* constant Business to Excite all that are under his Care, as well by his Example as Exhortations, to the Serious and Faithful Discharge of it. He must Endeavour to make them Sensible that Now is the Time, the only Time of their Life, to Lay those Foundations of necessary Knowledge, which will be Useful to them in their Growing Years: That if this Work

Now neglected, while they have most Time to Attend it, and while their tender Minds are most Capable of Receiving and Retaining such Impressions; it will be infinitely more Difficult, if not Impracticable Hereafter, when the necessary Cares and employments of their more Advanced Age shall take up so much of their Time and Thoughts, that they will find neither Leisure nor Inclination to Set about it: This being indeed so properly the Business of *Childhood*, that they will be Ashamed so far to Confess and Upbraid themselves with the Neglect of it in its due Season, as to begin the Work of Children when they come to be Men, and will rather chuse sadly to Repent of their Error, than shamefully (as they think) to go about the Retrieving of it at that Time of their Life. He must further Represent to them the great Advantage and Necessity of Inuring themselves betimes to a Habit of *Industry*, which as it grows more Familiar to them by Practice, will likewise become more Delightful: Especially when they shall hereafter find the mighty Benefits of it in the Improvement of their Minds in useful Knowledge, and of their Fortunes, by Reaping the Fruits of their Labour; which, with the Ordinary Blessing of God, seldom fails of being every way Profitable to those that follow it in an Honest Vocation. So the Wise Man assures us; *The Hand of the Prov. 10. 4. Diligent maketh Rich.* And again, *Seest thou --22, 29. a Man Diligent in his Business? He shall stand*

*Of Idleness.**Prov. 19. 15.**13. 4.*

*stand before Kings, he shall not stand before mean Men. Whereas Idleness, besides that it renders them utterly Useless and Burthenome to Themselves, and the World, does generally make them Odious and Contemptible in the Sight of God and Man, on the Account of those many Vices which do naturally attend it, together with that shameful and unpitied Poverty which is the just and necessary Consequence of it. Slothfulness casteth into a deep Sleep, and an idle Soul shall suffer Hunger. The Soul of the Sluggard desireth and hath nothing: But the Soul of the Diligent shall be made Fat. All Degrees therefore of this vile Quality, and every Thing that carries the least Tendency to it (as Truanting, Loytering, and Sauntering, even at the Hours of their Recreation) must by all proper Methods be Discouraged: And after due Care has been taken by the Master, in Proportioning every Child's Task according to his Strength and Capacity, (in order to obviate all Excuses for Idleness, which some are apt to make under the Pretence of Inability, or Want of Time) he must require the Punctual Performance of it at the Hour prefixed, and must carry a watchful Eye over all in the Interim, that it may be Diligently attended. Which leads me to*

*Of Instruction in Learning.*

*The Third Part of Instruction, which is Incumbent upon our School-Master; viz. That of Training up the Children under his Care in such necessary Parts of Learning as are most suitable to their Condition*

and



and Capacity, and will be useful in every State and Circumstance of their Life, which are chiefly these Three.

1. *Reading.* 2. *Writing.* 3. *Arithmetick.*

1. In order to the First of these, after *Of Reading.* we have gone through the Letters of the *Alphabet*, he must Instruct them in the true Spelling of Words, and the Distinction of Syllables, by the Help of some proper *Spelling Book* for that Purpose. From this they may proceed to the Reading of Words as they are joined together in a Sentence: And great Care must be taken from the Beginning, that each Syllable and every Word may be Pronounced very Plainly, Distinctly, and Audibly, without *Muttering* or *Stammering* (where that Defect is not Natural and Incurable) and without any disagreeable *Tone*, which all Children are very apt to Learn from one another, if it be Suffered or Encouraged in any. They must likewise be Taught the Difference and Use of the Points or Stops; the due Observation of which is very necessary towards their Reading of each Sentence Distinctly and Intelligibly, and also to make them Mind and Understand what they Read.

These Things being thus Premised, it *In the Cate-*  
may be very proper to Appoint their first *chism.*  
Lessons in such Parts of the *Church Catechism*  
as they had not Learnt by Heart before they  
began to Read: That so by frequent Re-  
petition of the Words, while they are thus  
Practising to Read them, they may become  
Familiar

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Familiar both to their Eye and Memory. The later of which will be so Natural a Consequence of the Former, that it will be no hard Task for any Child of an ordinary Capacity to Say that Lesson without Book, which he has so often Conn'd over in this Manner. Upon which Account it may be adviseable to Proceed in the same Method with the Younger Scholars, till they have gone through the whole *Catechism*.

*The Common-Prayer.*

When this is Finished, I would in the next Place Recommend their Learning to Read the Daily Offices of the *Liturgy*, viz. the Common Prayers for the Morning and Evening : To which may be added the *Litany*, and the *Nicene* and *Athanasian* Creeds. By these Means they will be acquainted betimes with the usual Prayers and *Responses*, and will soon be Able to join with the Congregation in the Public Service of the Church. To which End, it will be very Useful to Appoint those that have made any considerable Proficiency in Reading, a Weekly Task of Repeating by Heart the common *Hymns* and *Responses*, and the Second and Third Collects in the Morning and Evening Service.

*The Psalter.*

As soon as they have learnt to Read and Repeat these Offices of the Church, they may very Seasonably be entred in the *Psalter* or Psalms of *David*, according to that Translation which is appointed to be Read with the Common-Prayer : And it may be their Weekly and Monthly Task, to say by Heart such Select Psalms as the Master shall appoint; particularly the 1st, 8th,  
15th,

15th, 23d, 34th, 51st, 84th, 103d, 112th, 106th, the Second Part of the 119th, the 121st, 131st, 133d, 139th, 145th; besides those that are included above among the ordinary *Hymns* in the Morning and Evening Service; viz. the 95th, the 100th; the 98th and 67th.

From the *Psalter*, they may proceed to the *The Bible*. *New Testament*; and here it may be the Task of those that are pretty Perfect in the Reading of it, to learn at several Times, and by convenient Portions, our Blessed Saviour's Divine *Sermon* upon the *Mount*, which is contain'd in 5th, 6th and 7th Chapters of the Gospel according to St. *Matthew*. And some of them may be called on to give an Account, by way of Discourse, of Christ's Miracles and Parables, together with the Moral Application of the Latter; and likewise of such remarkable Stories in the Historical Books of the *New-Testament* as shall be judged proper for their mutual Entertainment at or after their Meals upon *Sundays* and *Holy-days*, as shall be hereafter directed. Afterwards they may read the Books of the *Old-Testament*: And their Memory may be charged in the same manner with such Select Chapters either of the *Proverbs* or *Ecclesiastes*, or with such Historical Passages in the other Books, as their *Master* shall direct.

And now at least it will be time that their *Exposition of Knowledge and Understanding of the Catechism*. *Catechism* should be improv'd by some short and plain Exposition of it, together with the Confirmation of its Doctrines from Texts of



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the *Holy Scriptures* : Which must not only be read for their Instruction, but carefully remembred for their Practice. And in order thereunto, some Part of it should be repeated every Week at least, by such *Scholars* as the *Master* shall appoint, in the Hearing of all their Fellows. There are several useful Books of this kind for the Instruction of Children (particularly *Mr. Lewis's Exposition of the Church-Catechism*) which, with the Approbation of the *Minister* of the Parish, may be learnt by all the Scholars so soon as they are capable.

The constant Practice of Reading in this Method, and the frequent Exercising of their Memories to retain some convenient Portion of what they have Read, will soon be attended with a very visible Improvement in Both ; and the Grounds of Christian Knowledge will be very Easily and Seasonably laid with those of common Literature. But that they may understand the Reasons as well as the Principles of our Holy Religion, together with the Nature, Extent and Motives of those Duties that are required by it ; it will be very fit that some plain and useful Treatise upon this Subject should be put into the Hands of the Upper Scholars to be read by them at such Times, and in such Portions as the Master shall appoint. Of this Kind there is none better than *The Whole Duty of Man*, which being in all Respects equal to its Title, and containing the most Powerful Arguments for the Performance of every Christian Duty, in such a

*The Whole  
Duty of Man  
recommended.*

Eat

Easie and Familiar Style, as may at once instruct and affect the meanest Reader ; the Use of it may be very properly recommended in all *Schools*, as well as *Families*. And in such Foundations where Children are constantly kept together, it may be Advisable, that upon each *Lord's-Day* (if not upon every *Holy-Day*) one *Section* of that Excellent Book should be read very Audibly and Distinctly by one or more of the *Scholars*, in the Hearing of the rest. After which, the *Abstract* of that *Section* reduced into Questions, to be Answered by a single *Yes* or *No*, (as it is printed at the End of *The Compleat Catechist*) may be publickly Read by one of the Children, and Answered by others.

But lest the Business of *Reading* should grow Tedious and Burthensome (especially to the younger Children, where the Subject does not afford them such Entertainment as is agreeable to their Youthful Minds, and consequently apt to Engage their Attention ; it may not be amiss to sweeten their Labours now and then, by the Choice of some Pleasant but Profitable Book, which may be seasonably interposed at proper Intervals, not so much by Way of Task, as of Diversion or Relief from their more serious Employments.

2. As soon as the Children can *Read* competently well, they must be entred in the Second Part of *School Learning*, viz. that of *Writing* : the particular Methods of which are so well known by every one who professeth

fesseth that Art, that it will be needless to say any thing more in this Place, than that the *Master* must take Care to Teach them a Fair, Legible Hand ; and that at first it may be somewhat larger than they should ordinarily Write : it being generally observed, that every one comes by Degrees to Write a smaller Hand than he was Taught at first, but never a Bigger.

When they are able to Write Fairly without a Copy, they must Learn both to Improve their Hand and to Gain the Habit of True Spelling and Pointing, by the frequent Practice of Transcribing some useful Sentences of *Scripture*, or some Fable of *Esop* ; which they may be required to Compare very carefully with the Original, and to Correct all Mistakes they can find in their Copy, before they shew it to their Master.

*Of Arithmetick.*

3. The Third and Last Part of that Learning which is necessary to be Taught in *Charity Schools*, is *Arithmetick* ; I mean so much of it as will be of use in the ordinary Management of *Accounts* ; viz. the Five first Rules : wherein every *Scholar* must be very Perfect before he is sent from the *School*.

*The Division of the Classes.*

Thus the whole *School* may be divided into four *Classes*.

The First, consisting of those that Learn the *Alphabet*, and the first Rudiments of Reading in the *Horn-Book*, *Primer*, and *Spelling-Book*.

The Second, Of those that Read the *Psalter* and the *New-Testament*.

The Third, Of those that Read the *Bible*



and such other useful Books as the Master or Governors of the School shall appoint; and who do likewise Learn to *Write*.

The Fourth, Of such as can Write well, and are fit to be Instructed in *Arithmetick*.

Having all along confined this Discourse to such Parts of *Learning* only as are necessary for the *Poor Children*, who are to be Qualified by their Education in these *Schools*, for *Services* and *Apprenticeships*; I shall not so far exceed the Limits and Design of it, as to prescribe any Method for the Teaching of *Latin*, which however by a vulgar Error it has been esteemed very necessary to the Education even of the meanest Children (insomuch that scarce any Husband-Man will venture to take his Son from the *School* to the *Plow*, till he has got some Smattering in this Language) yet upon a due Consideration of all the Ends that such Persons can propose to themselves from it, 'twill be found very Useless and Unprofitable, if not Prejudicial to them.

For *First*, As to that Knowledge of *Latin* which is to be had in Petty *Schools*, whether such Children are usually sent, and which seldom carries them beyond the first Rudiments of that Language; it is so very little, as to be no way useful to any Purpose of their Education, not so much as to fit them for the lowest Degrees of any Profession that requires a competent Skill in it; which cannot be attained by those whose Parents or Friends are not able to Maintain them in a regular Course of Studies

proper to that End. And therefore to what Purpose should these poor Children puzzle their Brains to Conn over and Learn by Heart, (or rather by Rote) a senseless jargon of hard Words, which must of Course be laid aside and forgotten, when they shall be put out to such Trades or Employments for which they are designed; or which, if they happen afterwards to retain some little Scraps of it, will only serve to make them vain and conceited Pretenders to the Knowledge of what they do not Understand.

Those that fancy a little *Grammar Learning* (as they call it) will be of great Use towards *Orthography*, are widely mistaken, if they imagine that the Spelling, Declining, and (what they value most) the Construing of a few *Latin Words* will conduce much to the True Writing of *English*: Which indeed might be more speedily and effectually attained by the Help of some short and plain *English Grammar* digested into a proper Method for the Use of these *Schools*: Though Experience shews, that this may be acquired much sooner and better by frequent Reading and Copying from *English Books* (according to the Method already proposed under the Article of *Writing*) than by this which is so generally practis'd and so highly extolled by those ignorant Admirers of *Propria que Maribus*, &c. who thus preposterously impose a greater Difficulty as the Means of conquering a less.

II. Having thus gone through the First Of Discipline. main Branch of our Schoolmaster's Duty, with Relation to the Instruction of his Scholars; I proceed now to the Second, viz. that of Discipline, which consists,

1. First, In the Careful and Prudent Government of them by such Rules and Methods as are most likely to render his Instructions Effectual.

2. Secondly, In so just and equal a Distribution of Rewards and Punishments as may enforce the Observation of those Rules.

1. The Rules and Orders for the Government of Children in Schools, have been various, according to the different Ends of their Education. But as this Discourse is chiefly intended for the Use of Charity-Schools: So I shall only set down here such Orders and Directions as have been judged most necessary for the due Management of them, and which are to be observed by the Master and Scholars with regard to the several Places and Occasions of their Meeting together.

1. In the School, where the Master and Scholars shall constantly attend their proper Business during the Hours appointed for Teaching, viz. from 7 to 11 in the Morning, and from 1 to 5 in the Evening for the Summer Half-year; and from 8 to 11 in the Morning, and from 1 to 4 in the Evening for the Winter Half-year.

The Names of the Children shall be called over in the Presence of their Master, every Morning and Afternoon, at the usual

*Account of  
Absence, &c.*



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Hours of Meeting, and again before their Dismission; that it may be known whether they come Early to *School* and continue in it. And if any then be missing, their Names shall be set down in Writing, and their Absence or Tardiness, without a very reasonable Excuse, to be approv'd by the *Master*, shall be Punished at his Discretion.

*Prayers.*

So soon as their Names have been called over, all Decently Kneeling in their proper Places, the *Master*, or some one of the Elder *Scholars* by his Appointment, shall Implore the Divine Blessing upon their present Undertaking, in the Words of the Fourth Collect after the Communion Service [*Prevent us, O Lord, &c.*] concluding with the *Lord's-Prayer*, and *The Grace of our Lord Jesus Christ, &c.* And likewise immediately before their Dismission, the short Prayer which is subjoined at the End of this Book (or some other to the same Effect) may be used, concluding as before with the *Lord's-Prayer, &c.*

*Cleanliness.*

The *Master* must carefully observe that all the Children be sent clean Wash'd and Comb'd to the *School*; lest otherwise they be Offensive there.

*Behaviour in the School.*

During the Hours of Instruction, no Child may remove from his proper Seat, nor go out of the *School* without the *Master's* special Leave: Nor shall any one (after such Leave is obtained) stay longer than his *Master* shall think fit. None must be suffer'd to Talk, or Play, or Gaze idly about;

bout; nor, in short, to Mind any other Thing but what is appointed by the Master.

The Master shall appoint the Children ~~Exercise~~ some *Exercise* every *Saturday* or *Eve* of an *Holiday*, according to their Capacity: viz. either to get Part of the *Catechism*, or some *Psalm*, or Practical Chapter of the *Bible* by Heart, or to Write it Fairly; or else some Question in *Arithmetick*, so as to Employ their Minds at vacant Hours.

The Master shall not suffer the Children *Breaking-up* to *Break up* above Three Times in the Year at the usual Festivals, viz. for Three Weeks at *Christmas*, a Week at *Easter*, and the like Space at *Whitsuntide*; at which Seasons their Task must be Enlarged proportionably to the Time of their Absence from School.

In Populous Places, where great Fairs *In Populous* are kept for several Days (as *Bartholomew* *Places* and *St. James's Fair* at *London*, and *Sturbridge Fair* near *Cambridge*, &c.) it has been thought Adviseable, that the Children should not be allowed to *Break-up* at those Seasons; as well for the Prevention of ill Accidents which frequently happen in so great a Concourse, as more especially of greater Mischiefs which may arise from the bad Examples and Opportunities of Corruption which too commonly occur through the Licentiousness of a mixt Multitude at such Times.

In

*Absence in  
Harvest.*

In some *Countrey-Schools*, it has been usual to Dispense with the Absence of Poor Children during *Harvest*, upon Pretence of Assisting their Parents in *Gleaning*. But there are so many ill Consequences, besides the Loss of Time, which are found by Experience to proceed from Allowing them to Converse among those loose People that are generally Employed on such Occasions; that 'tis very much to be feared, the Children will receive more Harm from the bad Company they are like to keep, than their Parents from the Want of that little Assistance they can make at those Seasons.

*The Method  
in the Charity  
School and  
Work-House  
at York.*

In such Places where Children are brought up to *Work* as well as *Learning*, it may be convenient to follow the Practice of the *Charity-School* in *York*; whereof Forty Children, who are Educated in this manner, the *Master* is obliged to Teach Ten in Number at a Time, allotting an Hour for each *Class* (the rest being Employed in Working during that Time) so that each Boy may receive his Instruction both Morning and Afternoon, and come to it with a better Will, when it is a Relief to him from a more painful Task. And it is There appointed to be one Part of the Punishment of such as are Negligent and Careless in their *Learning*, that there be some Addition made to their usual Task in the *Work-House*.

Where



Where the Children *Eat* together, every one should be Obliged to say *Grace* Before and After *Meat*, as the *Master* shall Appoint; without being bound to a certain Course; to the End that all of them may be Prepared to say *Grace* at any Time whensoever they are called.

When they are set down to their *Meat*, they must Eat Quietly, Modestly, and Decently; without any Noise, Greediness, or Scrambling, and particularly without that Slovenly and Wasteful Abuse of God's Creatures, which argues a Shameful Unthankfulness for these Benefits, and consequently a great Unworthiness of them.

After each *Meal*, the Elder Boys, and those that have the best Memory, may be Required (as was formerly hinted) to Repeat, in the Hearing of their Fellows, some Story out of the Holy Scriptures, or some Parable of our Saviour's upon *Sundays* and *Holidays*; and on other Days some Fable of *Esop*, with the *Moral* belonging to it; which may equally Contribute to the Entertainment and Instruction of the Hearers.

At their Hours of *Recreation*, they may be Allowed to follow any Innocent Pastime their Fancy leads them to: Provided they always keep together, and do not exceed those Limits of Ground within which they ought to Play; neither admitting Strangers (especially such as are Loose and Idle) for their Play-Fellows, nor Loitering in the Streets

*Visiting of  
Friends.*

Streets (and much less in such Company, which must not be suffered upon any Account.

Those who are Members of any Endowed Foundation, may have Leave, as the *Master* shall see fit, to Visit their Friends, during their Time of *Recreation*; but must not be permitted to stay one Night with them.

*4. Prayers at  
Night and  
Morning.*

At Night, before the Children go to Bed, and again in the Morning so soon as they are Dress'd, the *Master*, or some of the Elder Boys, by his Appointment, shall use a short Collection of Prayers out of the Publick *Liturgy*, consisting of the General *Confession*, *Intercession*, and *Thanksgiving* which belong in Common to the *Morning* and *Evening* Service, and of such *Collects* as are proper and suitable to the *Morning* or *Evening*; concluding always with the *Lord's-Prayer*, and *The Grace of our Lord Jesus Christ*, &c. He must likewise Teach and Require every Child to say some short Morning and Evening Prayer in Private upon his Knees, immediately after his Rising, and before his going to Bed. And he must sometimes call upon them to Repeat these Prayers in Publick, to the End they may not be Neglected and forgotten.

*5. Of Coming  
to Church.*

The *Master* shall bring the Children to Church twice every *Lord's-Day*, and upon all *Holidays*: At which Times they must walk thither before him by Pairs; and must be Taught to Behave themselves with all Reverence in the House of God, viz. to Bow decently at their first Entrance: And

*Behaviour  
there,*

as soon as they come to their proper Seat, to Kneel down, and in some short Preparatory Prayer (which he must Teach them) to beg God's Blessing upon that Serious and Sacred Work they come about.

When the Publick Prayers begin, they must attend Devoutly to the *Exhortation*; and must join with the Congregation in Repeating after the Minister each Sentence of the *Confession*, in saying the *Lord's-Prayer* and *Creed*, in making the *Responses*, in Reading each other Verse of the *Psalms* and *Hymns*, and saying *Amen*, at the End of every Prayer: All which must be pronounced with a distinct and audible Voice, and in such a decent Manner, that none may be heard to Speak louder or faster than the rest; as none must be heard to speak at all in those Parts of the Service which are proper to the *Minister* alone.

Such only as are perfect in the Tunes of the *Metrical Psalms*, or in those that are Chaunted in *Quires*, may be allowed to Sing in the Church: And in *Cathedrals*, none must offer to Sing the *Te Deum*, or any of those *Hymns* and *Anthems* which are to be Performed by the *Quire* alone.

In Order to the more Easie and Decent Performance of these respective Duties; every Child that can Read, must always bring with him to the Church, his *Bible* bound up with the *Common-Prayer*, and must be Taught to turn readily to the several Parts of the Service (as the Prayers, Psalms, Hymns, Lessons, &c. together with the Text and Scripture-Proofs



*Attention &  
Reverence.*

Proofs of the Sermon) and to keep their Eyes, Ears, and Thoughts constantly Attentive, without Gazing about, Talking, Laughing, Playing, Sleeping, or using any other Action or Posture, but such as is prescribed and allowed by the Rules and Customs of the Church, for the Sake of Order, Decency, and Edification: Particularly they must be Taught to Obey that wholesome Injunction in the 18th *Canon*; which requires, ' That when in Time of Divine Service the Name of the *Lord Jesus* shall be mentioned, due and lowly Reverence shall be done by all Persons present, as it hath been accustomed.

*Proper Seat  
for the Ma-  
ster and  
Scholars.*

In these and all the other Particulars above-mentioned, with regard to their Behaviour in the *Church*, they must learn to Conform themselves to the Example of their *Master*. And to this End, they should always Sit together in some Conspicuous Part of the *Church*, that so both the Congregation and their *Master* (who is to Sit with, or very near them) may more easily observe their Deportment; and that he may likewise take an Account of the *Absence* or *Tardiness* of those who shall be guilty of either.

*After Prayers.*

When the Congregation is dismiss'd with the *Blessing* (which all must receive Kneeling) each of them, before he rises, must beg God's Grace for the right Use of his Holy Ordinances, in some short Form of Prayer which the *Master* must be careful to Teach them. After this, they must walk

walk Leisurely and Quietly out of the Church,  
in the same Order as they Entred.

When any Number of the Children can *Catechizing*  
say the Church Catechism, the Master must in the Church  
give Notice to the Minister of the Parish;  
in order to their being Catechiz'd in the  
Church. And after they return from the *At home.*

Evening Service on every *Lord's-Day*, the  
Scholars shall give an Account to their Ma-  
ster of some Part of the Catechism, accord-  
ing to some plain Exposition of it which  
shall be approv'd by the Minister. Besides *Repetition of*  
which, it may be adviseable, that each of *the Text, &c.*

them should be called upon to Repeat by  
Heart the Text which was given out before  
the Sermon; and (according to their differ-  
ent Capacity and Memory) to give some  
short and general Account of the Princi-  
pal Doctrines and Duties contained in it.

This (as the Reverend Author upon *Re-* *A. B. Tillot-*  
*ligious Education* observes) will make them *son Fol. Ser.*

both to attend more Diligently to what 52.

they Hear, and to lay it up in their Memo-  
ries with greater Care; and will fix it there,  
so as to make a deeper and more last-  
ing Impression upon their Minds.

Lastly, That these and all other Orders *The Orders to*  
for the better Government of the Children *be read pub-*  
may be duly observed; it is requisite that *lickly.*

they should be fairly written and hung up  
in a Frame in some convenient Place of the  
School; and that they should be publicly  
read over at least Four times every Year, in  
the Presence of the *Subscribers, Trustees* or  
*Governours*, or of such Persons as are ap-  
pointed

pointed to Visit the *School*: As well that the Repetition of them on these Solemn Occasions may make a deeper Impression on the Minds and Memories of the Persons concern'd; as for the particular Direction of the *Visitors* in their Enquiry concerning the Observation of them.

*Of Rewards  
and Punish-  
ments.*

II. But as *Hope* and *Fear* are the first Principles and Motives of Humane Actions; so *Reward* and *Punishment*, (which are the chief Objects of those Passions) are the surest Sanction of all Laws, and will always be found the most Effectual Means of engaging our Obedience to them. It will therefore be necessary that the *Rules* and *Orders* above-mention'd should be enforced by the just and equal Distribution of such *Rewards* or *Punishments* as shall be suitable to the Occasion; which is the Second Part of *Discipline*: The main End whereof being the Encouragement of what is good, and the Discouragement of what is otherwise; it must be the *Master's* chief Care by all proper Methods to promote and cherish every Virtuous Action and Inclination, and to Restrain and Suppress not only all Notorious Instances, but even the very first Beginnings and the least Appearances of Vice.

The *Rewards* which are proper to a *School*, are, 1. *Commendation*. 2. *Advancement*, or *Promotion*.

The *Punishments* are, 1. *Reproof*. 2. *Degradation*. 3. *Corporal Correction*. 4. *Expulsion*.

*Of Praise and  
Reproof.*

'Tis very truly observed by a Celebrated Writer concerning *Education*, 'That Children (earlier perhaps than we think) are



are very sensible of *Praise* and *Commendation*. They find a Pleasure in being Esteem'd and Valu'd, especially by their Superiors, and in the Presence of their Fellows : And on the other Side, they are so naturally Apprehensive of Shame, and of that State of Disgrace and Disesteem, which attends a just *Reproof* from the same Hands ; that, I am confident, a discreet and seasonable Use of these Two Methods of *Discipline*, as Occasion shall require, will in many Cases supersede the rest. I say, a Discreet Use of them ; because both one and the other must be proportion'd according to the Nature of the Action, which is to be Commended or Blamed : And in the latter Case, especially if the Fault be small, and of no very bad Consequence, the *Reproof* should neither be so Severe, nor so Publick, as when it is Notorious, and of ill Example. Those indeed that offend in this Manner, should be *Rebuked before all* (as *1 Tim. 8. 20.* the Apostle advises) *that others also may fear to do the like.* But in both Cases, as well as in all others, where *Reward* or *Punishment* in any kind are Seasonable, it will be very proper to remind the Children of those Places in the Holy *Scripture*, or in the *Catechism*, where such or such Duties are mention'd as commanded by God, and the contrary Sins forbidden (as has been already Directed in the above-written System of Morality for the Use of Children) and it may be adviseable to make them learn by Heart, as Occasion shall offer, such Sentences of

*The Use of  
the Scripture  
on these Occa-  
sions.*

H the

the Scripture as are applicable to each re-  
 2 Tim. 3. 16. spective Head : *All Scripture being profitable  
 for Reproof and Correction, as well as for In-  
 struction in Righteousness ;* and therefore ne-  
 cessary on these Occasions to be learnt by  
 Children, so far at least as is requisite for the  
 Forming of their Manners, *that they may be  
 thoroughly furnished unto all Good Works.*

*Of Promoting  
 and Degra-  
 ding.*

But forasmuch as Words alone will not  
 always have the same desired Effect upon  
 all Tempers and Dispositions ; especially  
 upon the Minds of young Children, who  
 are naturally unapt to give that Attention  
 which is due to a serious *Admonition* and  
*Reproof* : And since even in that tender Age  
 some Sparks of Emulation, and the Desire  
 of Preference and Precedency are very dis-  
 cernable ; it will be sometimes convenient  
 to join with the former Methods some other  
 distinguishing Marks of Approbation or Dis-  
 like, which may make them and others yet  
 more sensible that they are in such a State  
 of Esteem or Disgrace, as is the just Con-  
 sequence of that *Commendation* or *Repro-*  
*of* they have deserved. The most proper means  
 to this End are those of *Promoting* or *Degr-*  
*ding* them, according to their Merit or De-  
 merit. Thus by placing one above or be-  
 low another, as each shall approve himself  
 better or worse than his Fellows in Virtue  
 Learning, or Industry ; the *Master* will raise  
 in every Ingenuous Mind a Laudable Emu-  
 lation and Eagerness to Excel in these ;  
 at least, a just Concern not to be out-do-

in them, much less to Forfeit, by any Neglect or Breach of Duty, the Station which every one holds so long only as he can Maintain it upon the Terms above-mention'd.

And because this Spirit of Emulation *This Method* (especially in these Three Respects) is by *to be observ'd* all proper Means, and on all Occasions, to *in the Church.* be Promoted and Encouraged; it seems very adviseable, that this Method should be observed, not only (as has been usual hitherto) in the *School*, where every one is to take Place according to his Proficiency in Learning; but likewise in the *Church*, where the Precedency may be given to such as have Distinguish'd themselves by their Piety, Morals, and all Religious and Virtuous Attainments; and where those who come short of their Fellows in these, or have Forfeited their Place by any Immorality, may find themselves as much Inferior to them in Rank, as they are in Merit. Thus may this Method of *Reward* or *Punishment* on these Occasions, become more Effectual and Exemplary, by being more Publick than any other: And those who have arriv'd to any Degree of Preheminence in the *School* and in the Eye of their Master, will be careful and solicitous to maintain the same Post in the *Church*, and in the open View of the Congregation; where all that know them will judge of their Deportment and Character (as to the most Essential Accomplishments of their Mind) by the Station they hold there. The same Method may be ob-



*Of Corporal  
Correction.*

serv'd, if it shall be thought fit, in such Places where they are appointed to work.

But after all, it must be confess'd, that in some Cases, and with some Dispositions, the Methods hitherto propos'd will be found Ineffectual ; and that there are many Faults ( to which even Children, by the Bent of Corrupt Nature, are very prone ) which require a more severe Kind of Discipline Especially where they are aggravated by Wilful Violation of any known Duty, or by a Stubborn Persisting in any (even the least) Misdemeanour. Daily Experience confirms both Parts of the Wise Man's Observation

*Prov. 22. 15.* *that Foolishness is bound in the Heart of a Child, but a Rod of Correction shall drive it far from him.* In such Cases therefore, where *Admonition* and *Reproof* are insufficient, where neither the Sense of the Transgression, nor the Shame that attends it, is of Force to restrain a Child from the Commission of it ; *Corporal Chastisement* will be absolutely necessary. Those Faults which seem more especially and indispensably to require it, are chiefly such as are a direct Breach of any Precept in the First or Second Table of the *Decalogue* : viz. of the *Third Commandment*, by taking God's Holy Name in vain ; or by Cursing or Swearing Of the *Fourth*, by the Prophanation of the Lord's Day : Of the *Fifth*, by Disobedience or Undutifulness to their Parents or Superiors : Of the *Sixth*, by Fighting, Quarrelling, &c. Of the *Seventh*, by any Unchaste or Immodest Discourse or Behaviour :

*Faults which  
more especially  
require it.*

the *Eighth*, by Stealing, Defrauding, or Wronging one another : Of the *Ninth*, by Lying, or Evil-speaking. This sort of Punishment will be likewise necessary in all Notorious Instances of *Idleness* (that being directly contrary to one main End of their Education) such as Loitering, Truanting, and a Wilful Neglect of their Daily Task.

I think indeed there are few other Offences, besides these, which seem to require that harsh and slavish Discipline the *Rod* : Which, tho' it is generally used in *Schools*, as the shortest way of *Correction* (as indeed 'tis much the easiest, to the Master especially, if he does not abound in good Nature) yet it is not always so Effectual in Cases of less Importance, and upon Modest and Ingenuous Tempers, as the Sense of *Shame* for having done amiss, improved by a seasonable and well managed *Reproof* : Which therefore may be very properly join'd with the former on all Occasions where that is requisite : That so the *Mind*, whose Reformation is the only End of all *Punishment*, may have at least an equal Share in it with the *Body*. To this End the *Chastisement* of Both must be govern'd with great Discretion ; so as that it may be proportionable to the Nature and Quality of the Offence ; and with so much Temper and Impartiality, that the Child may be sensible, before he receives it, that it is not the Effect of Passion or Unkindness in his *Master*, but purely of his own Demerit. Wherefore on all Occasions of *Corporal Punishment*, Care must be taken

*Cautions concerning the discreet Use of Punishment.*

to convince the Offender that he has deserved what he suffers ; that the Fault for which he suffers, is of very bad Consequence in such or such Respects, and especially in that it is a direct Violation of God's Express Command (as he is taught in such or such a Place of the *Holy Scripture*, or of his *Catechism* ; ) so likewise the *Reprehension* which shall be found necessary, whether it is given alone, or with the Former, must always be delivered in few and plain Words, and with all possible Gravity and Sobriety, rather than with a sharp and hasty Rating, and with that Bitterness and Indecency of Language, which only serves to encrease Passion on both Sides, and to lessen the Force of the *Reproof*, as well as the Authority of him that gives it. Where this alone does not work its due Effect, the *Chastisement* that attends it must be inflicted with so much Sedateness, as well as Severity, (intermixing Admonitions betwixt each Blow) that neither one nor the other may seem to proceed from an immoderate Anger and Resentment towards the Person, but rather from a just and tender Sense of his Fault ; and that both may appear rather as necessary and unavoidable Remedies for the Prevention of future Mischiefs, than as a furious and passionate Revenge for what is past : Which usually tends more to Exasperate than to Reform the Offender. So that in this Case, it concerns all *Masters* to be as careful as *Parents* are required to be, that

*Eph. 6. 4.* they provoke not their Children to Wrath : Lest they



they should be prompted by an unreasonable Severity to conceive a lasting Prejudice, not only against the Persons they ought to Love and Reverence, but even against the Duty which is enforced upon them with some Appearance of Cruelty and ill Humour. On these Occasions therefore, our *School-Master*, who is to *bring up his Children in the Nurture and Admonition of the Lord*, must rather imitate the Example of our *Heavenly Father*, who corrects those he Loves *for their Profit*, *Heb. 12. 10.* that they may be *Partakers of his Holiness*; than of our *Fathers after the Flesh*, who sometimes *chastened us for their own Pleasure*: Since these do it many times in Anger, to Gratifie their present Passion; but He in Kindness, and purely with a Design to do us Good.

And here it may be very seasonable to *A. B. Tillot-*  
deliver the Opinion of a very Great Au-*son's Fol.*  
thor upon this Subject in his own Words: *Serm. 53.*

'Great Severities (says he) do often work  
'an Effect quite contrary to that which was  
'intended: And many times those who  
'were bred up in a very severe *School*, hate  
'Learning ever after, for the sake of the  
'Cruelty that was used to force it upon  
'them. And so likewise an Endeavour to  
'bring Children to Piety and Goodness by  
'unreasonable *Strictness* and *Rigour*, does  
'often beget in them a lasting Disgust and  
'Prejudice against Religion, and teaches  
'them (as *Erasmus* says) to hate Virtue at  
'the same time that they teach them to  
'know it. For by this means Virtue is  
'represented to the Minds of Children un-

' der a great Disadvantage, and Good and  
 ' Evil are brought too near together: So  
 ' that whenever they think of Religion and  
 ' Virtue, they remember the *Severity* which  
 ' was wont to accompany the Instructions  
 ' about it; and the Natural Hatred which  
 ' Men have for *Punishment*, is by this means  
 ' derived upon Religion it self. And in-  
 ' deed how can it be expected that Chil-  
 ' dren should love their Duty, when they  
 ' never hear of it but with a Handful of  
 ' Rods shaken over them?

Serm. 52.

' Tis true indeed (as the same Author ob-  
 ' serves in another Place) that *Good Education*  
 ' consists in wise and early Restraints from  
 ' that which is evil, by seasonable *Reproof*  
 ' and *Correction*. So *Solomon* tells us: *The*  
 ' *Rod and Reproof give Wisdom*. But tho' both  
 ' these do suppose a Fault that is *past*; yet  
 ' the great End of them is to prevent the  
 ' like for the *Future*, and to be an Admoni-  
 ' tion to them for the Time to come. And  
 ' therefore whatever will probably be ef-  
 ' fectual for future Caution and Amend-  
 ' ment, ought to be sufficient in this Kind;  
 ' because the End is always to give Mea-  
 ' sure to the Means: And where a Mild and  
 ' Gentle *Rebuke* will do the Business, *Reproof*  
 ' may stop there without proceeding fur-  
 ' ther: Or when that will not do, if a  
 ' sharp Word and a severe *Admonition* will  
 ' be effectual, the *Rod* may be spared: And  
 ' on some Occasions (especially where the  
 ' Terror of it is like to be as effectual as the  
 ' Smart) it need only be named by way of  
 ' Threat,

Prov. 29. 15.

Lenity when  
seasonable.

Threat, or at most but shewn; without any further Use, than to keep the Offender in Awe, and thereby to preserve him from doing any thing that may be more worthy of it.

Provided always that this *Lenity* give no Encouragement to Sin, and be so manag'd, that the Children may perceive their *Master* is in good Earnest, and Resolv'd, that if they will not Reform, they shall certainly be Punished. And provided likewise, that his *Lenity* bear a due Proportion to the Nature and Quality of the Fault. For he must not use Mildness in the Case of a Wilful and a Heinous Sin; especially if it be Exemplary, and of Publick Influence. To Rebuke gently upon such an Occasion, is rather to Countenance the Fault; and seems to argue that the Person who ought to take Cognizance of it, is not sensible enough of the Enormity of it, and that he has not a due Dislike and Detestation for it.

In all such Cases therefore, and more especially in those where any Fault is aggravated by *Obstinacy* and *Refractoriness* (which is an open and avowed Defiance both of Instruction and Government) the sharpest and most painful Discipline of the Rod is indispensably necessary, and the *Body* must be severely punish'd, till the *Mind* is intirely Master'd and Subdued. And as the Blows that are given on this Occasion, should be laid on by Pauses, and with some Intermision; that the Offender may have Time to

*Severity when necessary.*  
*How to be managed.*



to consider between each, for what Reason and to what End they are inflicted : So they must be continued till he has given evident Demonstrations, both by his Looks, Words, and Actions, of a true Sorrow and Submission, and of an unfeigned Resolution of Obedience. For the *Mind* (as has been observ'd) being the only proper Object of *Correction*, and the Shame of doing amiss the only true Restraint belonging to Virtue ; the Smart of the *Rod*, if it be not accompanied with that, will quickly cease and be forgotten, and after a little time will lose its Force and Terror by its Frequency ; which will only serve to harden some Tempers, that might be otherwise capable of an Impression, and teach them to despise *Correction*, when they find they can endure it.

*Of Expulsion:* If these Remedies prove unsuccessful, the Last and only one that remains (especially in the Case of Enormous Crimes, and where the Offender is Incorrigible) is that of *Expulsion* : A Desperate Remedy indeed, but suitable to the Disease, and as necessary in this Case, to prevent the Contagion of bad Example, as the Cutting off an Unsound Limb, to preserve the rest of the Body from being infected by it.

*Of the Publick Distribution of Rewards and Punishments.* And forasmuch as all Methods of *Discipline* are so much the more effectual, for their being Publick and Solemn ; it will be convenient, that the *Rewards* of Extraordinary Merit, and the *Punishment* of Notorious Offences, should at some prefix'd Times,

Times, and upon some special Occasions, be very Open and Exemplary. In order to this, 'tis adviseable, that great Crimes (such as *Swearing, Stealing, &c.*) should be noted down in Monthly or Weekly Bills to be laid before the *Visitors* upon their coming to the *School*; and that they should then be Punished in their Presence, as shall be thought fit, either by *Correction* or *Expulsion*: And likewise that at the same time those who have distinguish'd themselves Eminently beyond their Fellows in Virtue and Learning, should be presented to the *Visitors*, in order to their receiving from them, and by their Appointment, that just Applause and Advancement which shall be judged due to their Merit.

It appears by the Account of the *Charity-Schools*, which was published this last Year, <sup>Account of Faults to be kept.</sup> that the *Masters* and *Mistresses* of most of those *Schools* in *London, &c.* keep a Daily Account of the Faults and Behaviour of the Children under their Care, which they lay before the *Trustees* at their Meetings: Whereby the *Trustees* see at one View the whole Behaviour of each Child since the last Meeting; and by comparing one Account with the other, do better know what Directions to give the *Master* or *Mistress*, and more easily see the Improvement of the Childrens Manners. This Method being found of great Use, it may be proper to insert here the Form of it; which is as follows.

JUNE.

## A Table of Faults.

JUNE	1	2	3	4	5	6	7	8
1707.	Mon.	Tuef.	Wed.	Thur.	Frid.	Satur.	Sund.	Mon.
1 A—								
2 B—							• c	
3 C—		•						Curf.
4 D—							•	
5 E—				L.				
6 F—						T		
7 G—								
8 H—								St.
9 I—				•				
10 K—							p c	
11 L—			Sw.					
12 M—							• c	
13 N—								

In the first Two Columns from the Left Hand to the Right, are set down the Months all the Days of the Month, and the Days



of the Week. In the Two Columns downwards, are the Number of the Children in the School, and their Names.

<i>C.</i> signifies <i>Church</i> .	from <i>School</i> .
<i>P. c.</i> playing at <i>Church</i> .	• when alone, signifies coming late to <i>School</i> .
<i>Cursf.</i> <i>Cursing</i> .	
<i>L.</i> signifies <i>Lying</i> .	When <i>a.</i> or the <i>Dot</i>
<i>Sw.</i> <i>Swearing</i> .	is joined with <i>c.</i>
<i>St.</i> <i>Stealing</i> .	they signify coming
<i>T.</i> playing <i>Truant</i> .	late, or being ab-
<i>A.</i> when alone, signifies <i>Absence</i>	scent from <i>Church</i> .

Each Square in the Table is taken for the whole Day of the Month and Week under which it is placed ; after it's divided, (by the Master) as is the Third Square in the Table under *Tuesday*, the 2d of *June*, the Upper Part whereof is taken for the Forenoon, and the Lower Part for the Afternoon. And when the Mark is placed on the Upper or Lower Part of the Square, it denotes that the Fault ( it signifies ) happen'd on the Forenoon or Afternoon.

And the Square wherein the Marks are set, denote the Child, whose Name is over-against it in the Table, to be guilty of such Crime as that Mark signifies, and the Time when. As (*a c*) against *M.* denotes *M's* having been absent from *Church* on *Sunday* the 7th of *June*, in the Morning. And so of the rest.

*Exhortation  
to School-Ma-  
sters for the  
Performance  
of their Duty.*

I have now as briefly and plainly as could represented the Duty of a *School-Master*, together with such Means and Methods as seem most conducive to the effectual Performance of it. It remains only that every one who undertakes this Office should be earnestly Exhorted to the Diligent and Faithful Discharge of the great Trust reposed in him; for which he is accountable in these several Respects.

*I. With re-  
spect to the  
Parents and  
Benefactors.*

1. First, To the *Parents* and *Benefactors* of the Children that are committed to his Care, he being deputed to supply the Place of the Former, in giving them such Fatherly Instructions and Admonitions as would otherwise be incumbent upon the *Parents* themselves, if their Capacity and Attendance on the necessary Affairs of Life would permit. So that their whole Duty, with Regard to the Education of these Children, is devolv'd upon the *Master*; either by express and immediate Compact with such *Parents* as are able and willing to pay him for it, or by a General and no less Obligatory Stipulation with the *Benefactors* or *Trustees* of such *Charity-Schools* where this Pious Provision is made for the Children of poor and indigent Parents, by allowing a competent Salary to the Person who undertakes this Care, and consequently is bound in Justice to Discharge it with the utmost Fidelity: Since his Neglect of the Duties required from him in this Station, is not only a manifest Breach of Contract, and of that Trust, which by his own Consent (and probably

at

at his own Request) was placed in him ; but moreover a base and shameful Abuse of those Charitable Benefactions which are given to so good an End. And as this Neglect defeats the pious Intention of the *Donors* ; so it may prevent and discourage others from following their Example, when they shall see so good a Work miscarry, by being put into ill Hands. Though it may be reasonably presumed from the present careful and prudent Management of the *Schools* which have been lately Erected for this Purpose, that the frequent and faithful Inspection of well-chosen *Trustees*, will make all Apprehensions of this Kind unnecessary ; and that by their constant Enquiry into the Behaviour of the *Master*, and the Proficiency of his *Scholars*, and likewise by their Seasonable Animadversion upon any Neglect which shall be discover'd on his Part, they will prevent the many and great Mischiefs which might otherwise arise from it.

And certainly, if ( as *Solomon* observes )  
*A wise Son maketh a glad Father ; but a foolish* Prov. 10. 1.  
*Son is the Heaviness of his Mother :* If the Wisdom and Folly here spoken of, is generally the Effect of a good or bad Education : Then the future Satisfaction or Unhappiness of *Parents* must depend very much upon the Care or Negligence of the Person who is Entrusted with this Important Charge : And he has much to answer for to them, if, thro' his Default, the Child, who should and might have been the Comfort of their old Age,  
and



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and perhaps a Support in their Necessity, shall by his Idle, Vicious and Scandalous Life, become a Grief and Shame as well as a Burden to them. But he who undertakes this Charge is further answerable,

2. To the  
Children.

Matt. 13.25.

2. Secondly, To the *Children* themselves who being at this tender Age capable of any Impression, and equally apt to receive and retain those that are now given; 'tis certain, that very much of the Good or Evil of their future Life depends in a great measure upon the Forming and Moulding their Minds at this Critical Season to such Dispositions and Habits of Piety and Virtue as may be confirm'd and encreas'd in their growing Years; and likewise upon the Instructing them in such useful Knowledge as may Qualifie them for some Honest and Profitable Employment. Now is the Time to sow those Seeds, which will spring up hereafter to their lasting Comfort and Advantage: And if the Ground is not now cultivated, if the good Seed is not now sown, if the *Husband-Man* sleeps while this necessary Work should be doing; the Enemy will be sure to scatter his *Tares* in the Field; and the Soil, which by a Seasonable Improvement, might have brought forth a rich and plentiful Harvest, will soon be overgrown with rank and poisonous Weeds, which will not only be Unprofitable, but Pernicious.

Negligent

Negligence and Idleness in the *Master*, will of Course produce the same bad Qualities in his *Scholars*: And as These have a natural Tendency to Vice and Beggary, and to their utter Ruine both of Body and Soul; so That will be too justly Chargeable upon Him, whose Duty it was to have used the proper and appointed Means for preventing it; and whose Omission of this Duty at the only Time when it was most Seasonable, has brought these grievous and irreparable Mischiefs upon them.

But the Evils or Advantages that result from the good or bad Management of this great Trust, are yet more numerous, and of a much larger Extent. For,

3. Not only Private Persons and Families, <sup>3. To the Com-</sup> but even the *Publick*, is very highly inte-<sup>monwealth.</sup> rested in the Success of this weighty Affair. As we are not Born, so neither are we Bred for our Selves alone, but for the Benefit and Service of the *Community* to which we belong. Upon this Account *Aristotle* is of Opinion, that a Matter of such Publick Consequence as the Education of Youth, ought not to be left to the *Parents* Choice; but that the *Publick* (whose especially the Children are) should be Entrusted with this Charge: And accordingly we find, that anciently, in the best constituted Commonwealth, this Care was always committed to the Magistrates more than to the Parents.

'Tis very truly remark'd by a Reverend Author upon this Subject, ' That there is  
I ' hard-

‘ hardly any Body so inconsiderable, but  
 ‘ that some Body may be better’d, and some  
 ‘ Body prejudic’d by him : No Body stands  
 ‘ so single and remote, but if he falls there  
 ‘ is some one hurt besides himself, directly  
 ‘ or indirectly. It must therefore necessari-  
 ly follow, that the *Publick* (which is com-  
 posed of many Individuals) is very visibly  
 and nearly concern’d in the Effects of the  
 good or bad Education of its Members :  
 Especially since not only the Virtues and  
 Vices, but even the Industry or Idleness  
 of each particular Person renders him ei-  
 ther Useful or Unprofitable (if not Perni-  
 cious and Dangerous) to it. For these  
 therefore, so far as they may be justly im-  
 puted to the Causes above-mention’d, every  
*School-Master* is Answerable to his Country  
 and must (accordingly as he acquits him-  
 self of this important Trust) be esteem’d  
 one of the best or worst Subjects it has.

4. To God.

4. ’Tis easie to conclude from what has  
 been said, that *God*, the Great Lover of  
 Souls, whose Glory is eminently concern’d  
 in the several Respects above-mention’d  
 will require a very strict Account of those  
 that are committed to the Care of any Per-  
 son engaged in this Employment. He who  
 has commanded all Parents to *Bring up their*  
*Children in the Nurture and Admonition of the*  
*Lord*, does most certainly intend and ex-  
 pect, that this necessary Duty should be  
 faithfully perform’d by those who are sub-  
 stituted in their Place for the Discharge of

Eph. 6. 4.

2 Pet. 3. 9.

it. He who is not willing that any should

perish



perish: But that all should be saved, and come 1 Tim. 2. 4.  
unto the Knowledge of the Truth, will require that they whose Business it is to instil the first Principles of this Knowledge into the Minds of Children, and who attend continually upon this very Thing; should Train Prov. 22. 6.  
them up betimes in the Way (wherein) they should go; i. e. in the Knowledge and Practice of all those Duties which He has commanded them to observe and perform during the whole Course of their Life. And His Denunciations against  
if through the Neglect of their Teachers, they shall miscarry hereafter, for want of the Neglect of  
those Seasonable Instructions, Admonitions this Duty.  
and Restraints, which, by God's Grace, might have preserv'd them in that Way; the Case of such Teachers will be like that of the Careless Watchman, to whom God speaks thus under the Person of his Prophet: When I say unto the Wicked, Thou shalt Ezek. 3. 18.  
surely die; and thou givest him not Warning, nor speakest to warn the Wicked from his wicked  
Way, to save his Life: The same wicked Man --- Ver. 20.  
shall die in his Iniquity, (because thou hast not given him Warning;) but his Blood will I require at thy Hand. In this case therefore,  
It is impossible (through the Corruption of Humane Nature) but that Offences will Luke 17. 1.  
come, especially where Children are left to themselves: Yet our Saviour has denounced  
terrible Wo against him through whose default they come. It were better for him Ver. 2.  
that a Milstone were hanged about his Neck, and he cast into the Sea, than that he should  
cause one of these Little ones; or cause them

to Offend, either by giving them a bad Example, or by neglecting to give them those good Instructions which were proper to their Age and his Office.

*Prov. 14. 34.*

*His Judgments for it.*

*Lastly, Since Righteousness exalteth a Nation, but Sin is a Reproach to any People:* Since both one and the other (as has been already shewn) is in a great measure the natural Effect either of due Care, or great Remissness in *Education*: It is most certain that whensoever the Almighty Judge of all Nations shall visit the Iniquities of a sinful People, and shall enquire into the Cause and Occasions of that general Decay of Piety and Virtue, of that prodigious Growth of Ignorance, Immorality and Profaneness, which is so Notorious in this degenerate Age. If it shall then appear, that all or any of these proceed, more or less, from the Neglect of those, whose Office and Duty obliged them to inform the Minds, and direct the Manners of the Children committed to their Charge; they will both then, and in the Great Day of Account, be answerable to this Righteous Judge for all the fatal Consequences of it; and must expect a more than common Share of the Punishment which His just Vengeance will inflict upon such a Nation. I beseech God that this may never be the Case of Ours; which by the extraordinary Influence of his Providence, seems now more than ever solicitous to avert these Judgments, and to procure the Continuance of those Wonderful Mercies he has lately vouchsafed us, by joining  
Han

Hand in Hand to retrieve the Neglects of the Last Age, by Promoting the Education of Youth for the Improvement of the Next; and not only by Raising and Settling very large *Funds*, but by Forming and Incorporating *Societies* for the Prosecution and Perpetuation of this Great and Glorious Work; which our Gracious QUEEN, like a true *Nursing Mother* of her People, has been pleas'd to Encourage as well by her Exemplary Bounty as by other Marks of her Royal Favour to several *Charity-Schools*. And we are all concern'd (as our Saviour has commanded *Matt. 9. 37.* us on another Occasion) to *Pray the Lord of this plenteous Harvest, that He would send Labourers into his Harvest*, who may be so truly sensible of the several Duties which have been here represented as inseparable from their Office; that both their *Scholars* and their Country may reap the mighty Advantages, and Themselves (as well as the Friends and Parents of those they Educate) the unspeakable Satisfaction that will result from the faithful Discharge of it: And that by the Divine Blessing upon the United Industry both of those that Teach and of those that Learn in these and all other Nurseries of useful Knowledge and true Religion, *Our Sons may grow up as the young Plants, and Psal. 144. 12. our Daughters may be as the polished Corners of the Temple. Happy are the People that are in such --- Ver. 15. a Case: Yea, Blessed are the People who have the Lord for their God.*



*A Prayer to be used by a School-Master.*

**O** Lord, thou God of Knowledge, who hast called me by thy Providence to be a Guide of the Ignorant, a Teacher of Babes. I most humbly beseech Thee, that Thou wouldst enable me, by thy Grace, to perform the Duties of this important Calling, and to Discharge rightly the great Trust Thou hast committed to me in it. To that End give me, O Lord, the Spirit of Knowledge and Understanding, that I may be apt to Teach, and skilful to direct and bring up the Children under my Care in the Nurture and Admonition of the Lord, and in such necessary Learning as may render them more fit for thy Service, and useful in their Generation. Give me the Spirit of Wisdom and Counsel; that I may Instruct with Patience, Admonish with Meekness, Rebuke with Equity and Moderation, and Rule them prudently with all my Power. Endue me with Uprightness and Integrity; that I may Govern them with a faithful and true Heart without preferring one before another, otherwise than according to their Merit; doing nothing by Partiality; but truly and indifferently administering Justice among them, whether it be for the Punishment of Wickedness and Vice, or for the Encouragement of thy true Religion and Virtue. Lord, make me diligent and industrious in all Parts of this laborious Employment;

ment ; that I may give Attendance to Reading, to Exhortation, to Doctrine ; that I may meditate on these Things, and give my self wholly to them. Possess my Mind with a just and tender Regard for those precious Souls committed to my Charge ; that I may watch over them, as one that must give an Account, that I may do it with Joy and not with Grief. And forasmuch as the Form of Knowledge and of Godliness, without the Power, will neither be Profitable to me, nor to those that hear me ; grant me thy Grace, that I may take heed to my self as well as to my Instructions ; that while I Teach others, I my self may not be a Cast-away ; but may shew my self in all Things a Pattern of Good Works, an Example to these young Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity ; that my Profiting may appear unto all for their Edification.

Neither pray I for my Self alone, but for the Children which thou hast given me : That they may be Followers of me, as I am of Christ. Sanctifie them with thy Truth, and preserve them in it ; that not one of this little Flock may be lost in the Day of the Lord Jesus. Make them of quick Understanding in the Fear of the Lord, which is the Beginning of Wisdom ; that they may first seek and know the Kingdom of God, and the Righteousness thereof, and may daily improve in this and all other necessary and useful Knowledge. Give them

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a ready Apprehension, and a retentive Memory, that they may receive, and keep my Instructions; and a diligent and tractable Disposition, that they may observe and practise them. Lord, put thy Laws into their Mind, and write them in their Hearts; that they may all know Thee from the Least to the Greatest. And to this End, let thy Fatherly Hand, I beseech Thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the Knowledge and Obedience of thy Word, that they may encrease, like the Holy Child JESUS, in Wisdom, and Stature, and in Favour with God and Man. O Lord, bless and prosper our joynt Endeavours, and the Pious and Charitable Benefactions, which are here bestow'd on us by Thy Servants to this Great and Desirable End: And grant that, after an honest and faithful Discharge of our respective Duties in that State of Life which Thou hast appointed for us, We, together with Them, may receive the End of our Faith, even the Salvation of our Souls, thro' the Merits and Mediation of thy Blessed Son *Jesus Christ* our Lord. *Amen.*

*The*



*The Method of Morning and Evening Prayer out of the Liturgy; to be used by the Master and Scholars in the Common Chamber on the ordinary Week-Days, in such Places where they dwell together.*

1. **T**H E General Confession: *Almighty and most Merciful Father, &c.*
2. The Collect for the 24th Sunday after Trinity, *O Lord, we beseech Thee, absolve thy Servants, &c.*
3. {
In the Morning,

 The Second Collect for Peace at Morning Prayer: *O God, who art the Author of Peace, &c.*  
 The Third Collect for Grace: *O Lord, our Heavenly Father, &c.*
3. {
At Night,

 The Second Collect at Evening Prayer: *O God, from whom all holy Desires, &c.*  
 The Third Collect: *Lighten our Darkness, &c.*
4. Prayers for the Queen and Royal Family: *O Lord our Heavenly Father, &c.*
5. General Intercession: *O God, the Creator and Preserver of all Mankind, &c.*
6. General Thanksgiving: *Almighty God, Father of all Mercies, &c.*
7. Prayer of St. Chrysostom: *Almighty God, who hast given us Grace, &c.*
8. *Our Father, which art in Heaven, &c.*
9. *The Grace of our Lord Jesus Christ, &c.*

*Prayers*

*Prayers to be used by the Master and Scholars every Morning and Afternoon, immediately after their Coming together in the School.*

**P**Revent us, O Lord, in all our Doings with thy most gracious Favour, and further us with thy continual Help; that in all our Works begun, continued and ended in Thee, we may glorifie thy Holy Name, and finally by thy Mercy obtain everlasting Life, thro' Jesus Christ our Lord. *Amen.*

Blessed Lord, who hast caused all Holy Scriptures to be written for our Learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy Holy Word, we may embrace, and ever hold fast the blessed Hope of Everlasting Life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

*Our Father which art in Heaven, &c.*

*Before they are dismiss'd from the School.*

**G**Rant, we beseech Thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may, thro' thy Grace, be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living to the Honour and Praise of thy Name, thro' Jesus Christ our Lord, *Amen.*

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We give Thee humble and hearty Thanks, O most merciful Father, for all our Benefactors, by whose Charity we are here brought up to Godliness and useful Learning. And we beseech Thee to give us Grace so to use these thy Blessings, to the Glory of thy Name, that we may become profitable Members in the Church and Commonwealth, and may at last be Partakers of the Immortal Glory of the Resurrection; thro' Jesus Christ our Lord. *Amen.*

*Our Father which art in Heaven, &c.*

*The Grace of our Lord Jesus Christ, &c.*

*Upon Sundays and Holy-Days, when they go to Church; and on other Days of the Week, in such Places where the Master and Scholars meet only in the School, the following Prayers may be used instead of those above-mention'd.*

### *Morning Prayer.*

**P**Raised be the Lord from the Rising up of the Sun to the Going down of the same. Thou art our God, and we will Praise Thee; Thou art our God, and we will Thank Thee.

Thou hast made us after thine own Image: Thou daily preservest and providest for us: Thou hast Redeemed us by the Precious Blood of thy dear Son: Thou hast given us thy holy Word for our Direction, and promised thy Holy Spirit for our Assistance: Thou hast raised up to us Friends and Benefactors,



factors, who have taken care of our Education and Instruction: Thou hast brought us together again this Morning, to Teach and to Learn that which may be profitable for us.

For these and all thy Favours Spiritual and Temporal, our Souls do Bless and Magnifie thy holy Name; humbly beseeching Thee to accept this our Morning Sacrifice of Praise and Thanksgiving, thro' Jesus Christ our Lord.

And do Thou, O Lord, who hast safely brought us to the Beginning of this Day, defend us in the same by thy mighty Power; and grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight, thro' Jesus Christ our Lord.

Particularly we beg thy Blessing upon our present Undertaking. Prevent us, O Lord, in all our Doings with thy most gracious Favour, and further us with thy continual Help; that in these and all our Works begun, continued and ended in Thee, we may glorifie thy holy Name, and finally by thy Mercy obtain Everlasting Life, thro' Jesus Christ our Lord.

Enlighten, we pray Thee, our Understandings, strengthen our Memories, sanctifie our Hearts, and guide us in our Lives: Help us to learn and to practise those Things which are good; that we may become serious Christians, and useful in the World,

to the Glory of thy Great Name, the Satisfaction of those who have so kindly provided for our Souls and Bodies, and our own present and future Well-being.

Let thy Blessings be abundantly bestow'd upon the Queen and all the Royal Family, and all those in Authority under Her, in Church and State ; as also upon all our Friends and Benefactors, particularly those of this School : Prosper Thou the Work of their Hands ; O Lord, prosper Thou their Handy-work.

These Prayers, both for Them and our Selves, we humbly offer up in the Name of thy Son Jesus Christ, our Redeemer ; concluding in his most perfect Form of Words,  
*Our Father, &c.*

*Evening Prayer.*

**A** Ccept, we beseech Thee, O Lord, our Evening Sacrifice of Praise and Thanksgiving for all thy Goodness and Loving-kindness to us ; particularly for the Blessings of this Day, for thy gracious Protection and Preservation, for the Opportunities we have enjoy'd for the Instruction and Improvement of our Minds, for all the Comforts of this Life, and the Hope of Life Everlasting, through Jesus Christ our Redeemer.

Forgive, most merciful Father, we humbly pray Thee, all the Errors and Transgressions which Thou hast beheld in us, the Day past ; and help us to express our  
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unfeigned Sorrow for what has been amiss, by our Care to amend it.

What we know not, do Thou teach us: Instruct us in all the Particulars of our Duty, both towards Thee, and towards Men; and give us Grace always to do those Things which are good and well-pleasing in thy Sight, thro' Jesus Christ our Lord.

Whatsoever good Instructions have been here given this Day, grant that they may be carefully remembred, and duly follow'd: And whatsoever good Desires Thou hast put into any of our Hearts, grant that by the Assistance of thy Grace, they may be brought to good Effect: That thy Name may have the Honour, and we, with those who are assistant to us in this Work of our Instruction, may have Comfort at the Day of Account, thro' our Lord and Saviour Jesus Christ.

Lighten our Darkeness, we beseech Thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night; continue to us the Blessings we enjoy, and help us to testify our Thankfulness for them, by a due Use and Improvement of them.

Bless, O Lord, we beseech Thee, the Queen, and all the Royal Family, and all those in Authority in Church and State; as also all our Friends and Benefactors, particularly those of this Charity-School, for whom we are bound in especial Manner to Pray. Bless this and all other Schools for Religious and truly Christian Education. And  
direct



direct and prosper all pious Endeavours for the Propagation of thy Gospel in the World.

These Praises and Prayers we humbly offer up to thy Divine Majesty, through the Mediation of thy Son Jesus Christ our Lord; in whose holy Name and Words we sum up all our Desires.

*Our Father, &c.*

*A Morning or Evening Prayer, to be used daily by the Younger Children at Home.*

O Lord God, my Heavenly Father, who art the Giver of all Goodness; accept of my humblest Praise and Thanksgiving for thy Preservation of me this [*Day or Night*] past, and for all the Blessings I daily receive from Thee. I desire Thee, O Lord, to send thy Grace unto me [*my Father and Mother, Brethren and Sisters, to all my Relations, Friends and Benefactors, my Master and Fellow-Scholars*] and to all People; that we may worship Thee, serve Thee, and obey Thee as we ought to do. And I pray unto Thee, that Thou would'st send us all Things that be needful both for our Souls and Bodies; and that Thou would'st be merciful unto us, and forgive us our Sins; [*\* particularly*]

[*\* Here let the Child be instructed to Confess and Bewail every Sin, which may have been committed by him the Day past: Whether Lying, taking God's Name in vain, Stealing, Quarrelling, Stubbornness, or any other.*] And

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And that it will please Thee to save and defend me in all Dangers Ghostly and Bodily, particularly those of this [Day or Night;] and that Thou wilt keep me from all Sin and Wickedness, and from my Ghostly Enemy, and from Everlasting Death. And this I trust Thou wilt do of thy Mercy and Goodness, through our Lord Jesus Christ: In whose most holy Words I sum up all my Wants.

*Our Father, &c.*

*Prayers to be used at Home by those that are more grown in Tears.*

*A Morning Prayer.*

**G**Lory be to Thee, O Lord, who hast preserved me from the Perils of the Night past, who hast refresh'd me with Sleep, and raised me up again to Praise thy holy Name.

I humbly worship Thee, O God my Heavenly Father, through Jesus Christ my Redeemer: And I do again devote my self to Thee, desiring to serve Thee faithfully this, and all the Days of my Life.

Help me to remember Thee, my Creator, in the Days of my Youth.

Preserve me from those Errors and Follies to which the Frailty of my Age does most expose me; and keep me innocent from every great Offence.

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Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good ; that I may be Modest and Humble, True and Just, Temperate and Diligent, Respectful and Obedient to my Superiors ; that I may Fear and Love Thee above all ; that I may love my Neighbour as my self, and do unto every one as I would they should do unto me.

Let thy good Providence defend me this Day from all Evil ; let the Grace of thy Holy Spirit continually prevent and assist me.

Bless me, I pray Thee, in my Learning ; and help me daily to encrease in Knowledge, and Wisdom, and all Virtue.

I humbly beg thy Blessing upon all my Relations and Friends [particularly my Father and Mother, my Brothers and Sisters : ] As also, upon my Benefactors, my Master and Fellow-Scholars, and every one in this House : Grant to them whatsoever may be good for them in this Life, and guide them to Life Everlasting.

I humbly commit my self to Thee, O Lord, in the Name of Jesus Christ my Saviour, and in the Words which He Himself hath taught me.

*Our Father, &c.*

**R** *An*



*The Christian School-Master.*

*An Evening Prayer.*

**G**LORY be to Thee, O Lord, who hast preserved me the Day past; who hast defended me from all the Evils to which I am constantly exposed in this uncertain Life; who hast continued my Health; who hast bestow'd upon me all Things necessary for Life and Godliness.

I humbly beseech Thee, O Heavenly Father, to pardon whatsoever Thou hast seen amiss in me this Day in my Thoughts, or Words, or Actions. [*\* particularly*]

*\* Here make  
a particular  
Confession of  
the Sins you  
have this Day  
committed.*

Assist me, I pray Thee, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to encrease in the Knowledge and Love of Thee, my God, and of my Saviour Jesus Christ.

Shew me the Way in which I should walk whilst I am Young, and grant that I may never depart from it.

Bless to me, I pray Thee, whatsoever good Instructions have been given to me this Day. Help me carefully to remember them, and duly to improve them; that I may be ever growing in Knowledge, and Wisdom, and Goodness.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing.

And

And all these Blessings, which I ask for my self, I heartily desire for all my *Relations, Friends and Benefactors, my Master and Fellow-Scholars*, and all in this House. Let it please Thee to guide us all in this Life present, and to conduct us to thy Heavenly Kingdom, through Jesus Christ, our only Lord and Saviour; in whose Words I conclude my Prayers.

*Our Father, &c.*

*An Ejaculatory Prayer, to be used by every Child when he enters into the Church.*

**S**URELY the Lord is in this Place! How Gen. 28. 16, 17  
dreadful is this Place? This is none other but the House of God: This is the Gate of Heaven.

Blessed are they who dwell in thy House: *Psal. 84. 4.*  
They will be always praising Thee.

In the Multitude of thy Mercy I will come *Psal. 5. 7.*  
into thy House; and in thy Fear will I worship toward thy holy Temple.

*A Prayer to be said when they come into their Seat, kneeling.*

**L**ORD, I am now in thy House: Assist, I pray Thee, and accept of my Services. Let thy Holy Spirit help my Infirmities, disposing my Heart to Seriousness, Attention and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul; through Jesus Christ my Saviour. *Amen.*

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**O** Holy Jesus, who didst approve and commend the Children crying in the Temple, *Hosanna to the Son of David!* and didst apply that Saying to them, *Out of the Mouths of Babes and Sucklings Thou hast perfected Praise.* O make Melody in my Heart, and loosen my Tongue; that I may sing forth Praises and Thanksgivings to Father, Son, and Holy Ghost. *Amen.*

*Before they leave their Seat.*

**B**lessed be thy Name, O Lord, for this Opportunity of attending Thee in thy House and Service.

Make me, I pray Thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services, thro' our only Mediator Jesus Christ. *Amen.*

*After their Return from the Church.*

**G**rant, I beseech Thee, Almighty God, &c.  
(as Pag. 122.)

*A Prayer for a Child going to Church to be Catechiz'd.*

**O** Blessed Jesus, who, when thou wert Twelve Years old, didst go up to the Temple, and sit in the Midst of the Doctors,



Doctors, both hearing them, and asking them Questions, so as all the Congregation were astonish'd at thy Understanding and Answers: Assist me with Thy Grace and Heavenly Benediction; that I going to the House of God, for the like Exercise of Religion, may perform it Laudably and Devoutly, that my Profiting may appear unto All, to thy Honour, and the Salvation of my own Soul. *Amen, Lord Jesus, Amen.*

*A Grace before Meat.*

**S**ANctifie, O Lord, we beseech Thee, these thy good Creatures to our Use, and us to thy Service, through Jesus Christ our Lord. *Amen.*

*A Grace after Meat.*

**B**LESSED and Praised be thy holy Name, O Lord, for these and all thy other Blessings bestow'd upon us, thro' Jesus Christ our Lord. *Amen.*

# DIRECTIONS

Concerning

## CONFIRMATION.

*When Notice is given by the Minister of the Parish, of the Bishop's Intention to Confirm, the Master may prepare those Children, who have not been already Confirm'd, and who are able to give a perfect Account of the Church-Catechism, for the Minister's Examination; by Instructing them in the Nature and Design of Confirmation, according to the following Method of Questions and Answers; which they may learn immediately after the Answer to the last Question of the Catechism; viz. What is required of them who come to the Lord's Supper? &c.*

**Q.** WHAT is further required of those who come to the Lord's Supper?

**A.** That they be first Confirm'd by the Bishop, or be ready and desirous to be Confirm'd.

Vid. Rubrick  
after Confir-  
mation.

**Q.** What

*Q.* What is Confirmation?

*A.* It is the 'Solemn Laying on of Hands  
' by the Bishop upon Persons Baptized, and  
' instructed in the *Catechism* of Christian  
' Religion; together with his Blessing and  
' Prayer to God on their Behalf, That He  
' would strengthen and defend them with his Office of Con-  
' Heavenly Grace; that they may continue his firmation,  
' Faithful Servants for ever, and daiiy in-  
' crease in the Fruits of His Holy Spirit more  
' and more, until they come to His Everlasting  
' Kingdom.

*Q.* From whence is this Institution de-  
riv'd?

*A.* From the constant Usage of the Pri-  
mitive Church, and the Practice of the A-  
postles; who (a) laid their Hands on those (a) *Acts* 8. 17.  
who had been (b) Baptiz'd, and (c) pray'd --- 19. 6.  
for them: Upon which, such Persons (a) re- (b) --- 8. 16;  
ceived the Holy Ghost. --- 19. 5.  
(c) --- 8. 15.

*Q.* Why was the Office of Confirmation  
ordain'd?

*A.* 'To the End that Children being now *Preface to*  
' come to Years of Discretion, and having *Confirmation,*  
' learn'd what their Godfathers and God-  
' mothers promised for them in Baptism,  
' they may themselves, with their own  
' Mouth and Consent, openly before the  
' Councell, ratifie and confirm the same, and  
' also promise, that, by the Grace of God,  
' they will evermore endeavour themselves  
' faithfully to observe such Things, as they,  
' by their own Confession, have assented  
' unto.



*Q.* What are the Benefits whereof they are Partakers who receive *Confirmation*?

(d) *Office of Confirmation, Prayer 1st.*

(e) *Ibid. Prayer 4th.*

*A.* The (d) Strengthening and Confirming of their Souls for the Performance of their Duty, by the Grace of God; and also the (e) *Certifying of them (by this Sign) of his Favour and gracious Goodness towards them*; which is procured to those who devoutly receive this Ordinance by the Prayers of the Bishop and the Church on their Behalf.

*Q.* What is requir'd of those who come to be *Confirm'd*.

*A.* 1. That they shall be such as have been already (a) *Baptiz'd*.

*Preface to Confirmation.*

2. ' That they can say the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*; and can also answer to such other Questions as are contain'd in this short *Catechism*.

(f) *Third Rubrick after the Catechism.*  
(g) *Exhortation after Baptism.*

3. That they shall be of (f) competent Age; and likewise (g) sufficiently instructed to understand the Nature and Obligation of that solemn Vow, Promise and Profession which was made, in their Name, by their Sureties, at their Baptism.

4. That they should truly repent of all their actual and known Sins, whereby they have broken that Vow.

*Office of Confirmation.*

5. That they should ' in the presence of God, and of the Congregation, Solemnly renew that Vow, ratifying and confirming the same in their own Persons, and acknowledging themselves bound to Believe and Do all those Things which their Godfathers and Godmothers promised for them.

6. That

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6. That they should stedfastly resolve to make good all that they Promise, and to persevere in a constant Course of Faith and Obedience all the Days of their Life.

7. That they shall be such as have not been already Confirm'd.

*When the Children have been thus Instructed in the Nature of Confirmation, they should be exhorted to prepare and fit themselves for it, by renewing in Private their Baptismal Vow with all Sincerity of Heart before God, and by imploring his Grace for the faithful and constant Performance of it : Which may be done in the following*

*Preparatory Prayer and Recognition of the Baptismal Covenant, to be used before Confirmation.*

**O** Most Glorious God the Father, the Son, and the Holy Ghost, One God blessed for ever ; in all Humility of Soul and Body, I cast my self down at thy Footstool ; beseeching Thee, for Jesus Christ his sake, to accept of my most hearty Thanks for the great Privilege of being born in a Christian Church, and of Christian Parents, and of being by them dedicated to thy Worship and Service, according to our Blessed Saviour's Institution in the Holy Sacrament of Baptism, wherewith that most Gracious Covenant, which Thou hast wonderfully condescended to make with the  
sinful

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sinful Sons of Men thro' Jesus Christ, was in a most solemn Manner seal'd unto me, and by me. The Promise and Vow which was then made to Thee, O God, in my Name, I do now, I hope, by such Helps as Thou of thy Goodness hast afforded me, competently understand : And unfeignedly I acknowledge my self bound to perform all that was then promised for me. Good Lord, pardon my Negligence hitherto in learning my Duty, and all the Sins whereof I have been guilty since I was Baptiz'd to this very Moment : And graciously accept of me thus in mine own Person renewing that Promise and Vow which was then made by others in my Behalf.

‘ I do here, O Lord, in thy Presence,  
 ‘ who art the Great Searcher of Hearts,  
 ‘ and from whom no secret Thought can  
 ‘ be hid, most freely, fully and resolvedly  
 ‘ from henceforward for evermore repent  
 ‘ of and renounce all Sin, and will, to the  
 ‘ utmost of the Power Thou givest me, re-  
 ‘ sist all the Temptations of the Devil, the  
 ‘ World and the Flesh, so that I will not  
 ‘ willingly follow, nor be led by them. I  
 ‘ do stedfastly believe, and will, by thy  
 ‘ Help, continue in the Belief of all the  
 ‘ Articles of the Christian Faith ; and I  
 ‘ am resolved, thro' the Help of thy Grace,  
 ‘ (without which I can do no good Thing,  
 ‘ to keep thy holy Will and Commandments  
 ‘ in all Sincerity and Godly Simplicity of  
 ‘ Heart, and to persevere walking in the  
 ‘ same all the Days of my Life.



All this I am bound to believe and do, and, by thy Help, so I will. And as I do heartily thank Thee, O Heavenly Father, that Thou hast called me to this State of Salvation, thro' Jesus Christ my Saviour; so I most humbly beseech Thee, that Thou would'st be pleased to dispose my Soul into a truly Christian Frame, in the Owning and Renewing of this my Baptismal Covenant in thine especial Presence, and before the Governours of thy Church, at my Solemn Confirmation; wherein I shall discharge my Godfathers and Godmothers, and take these Promises and Vows upon my own Conscience; and that Thou wouldst enable me, by thy Holy Spirit, to perform them unto my Live's End. And when the Bishop, in Token hereof, shall lay his Hand upon me, and bless me in thy Name; do Thou, O Lord, defend me with thy Heavenly Grace, that I may continue thine for ever: Confirm and strengthen me in all Godliness, that I may daily increase in thy Holy Spirit more and more: Preserve me a living and sound Member of Christ, a dutiful and dear Child of God, and an Heir, thro' Faith in Christ, of the Kingdom of Heaven: That through thy Mercy, O God the Father! and thy Merits and Intercession, O God the Son! and thy Guidance and Sanctification, O God the Holy Ghost! I may in thy good time, obtain the End of my Faith, even the Salvation of my Soul, to the Glory of thy Grace. Amen, Good Lord: So let it be, I most humbly beseech Thee.

*A Prayer to be used in the Church,  
the Time of Confirmation.*

**O** Most Blessed and most Merciful Father, who keepest Covenant and Mercy for those that love Thee, and observe thy Commandments; that being in a State of Misery, we should be called into a State of Salvation; that thy only begotten Son should Mediate and Obtain this Redemption for us; that He should Himself descend from Heaven, to call us into that Covenant of Grace which holds it out to us, and should send his Ambassadors, the Ministers of Religion, to pray us to be reconciled to God upon the most reasonable Terms contained therein. This is such Astonishing Grace and Favour on thy part, that we can never sufficiently admire thy Loving Kindness to us, nor be duly thankful for the same. But being sensible, O God, in some measure, how in my Baptism I was admitted into that Covenant which entitles me, through thy Mercy in Christ, to such glorious Privileges; I do here voluntarily present my self in thy Presence to Recognize the same, and do here solemnly acknowledge those mighty Obligations, lying upon me, to be faithful in it. And this I do, both in Gratitude for such an Inestimable Favour as it was, to be made in my Baptism a Member of Christ's Church, to be adopted into the Family of thy Children, and to be instated in a Tit

to the Inheritance of thy Kingdom ; and moreover from a just Sense of those Solemn Vows then made in my Behalf, That I should renounce the Devil, the World, and the Flesh ; and that I should believe in Thee, my God, and keep thy Commandments ; and likewise of the Obligation I am now under, since I am come to the Years of Discretion, to ratifie and confirm those Vows with my own Mouth openly before thy Church, and to promise that, by thy Grace, I will endeavour to perform them. Accordingly, I do here, with a full Determination of my Will, seriously and solemnly resolve so to do ; in Confidence, O God, not of my own Strength, but of thy Grace and Assistance, which I trust will be imparted to me by the Laying on of Hands, and constantly afforded me through the Great Shepherd and Bishop of my Soul, Jesus Christ our Lord. *Amen.*

*A Prayer to be used at Home after Confirmation.*

**O** Holy, Blessed and Glorious Trinity, Three Persons and one God, in whose Name I was Baptiz'd, and to whom I have now by solemn Confirmation again devoted my self, with all my Powers and Interests, according to the Blessed Terms of my Baptismal Covenant: I praise and magnifie thy holy Name, for giving me this Opportunity of being once more dedicated to thy Service,



vice, and of renewing and ratifying in my own Person the Promises and Vows which were made in my Name.

I have sworn, O Lord, and will perform it, that I will keep thy righteous Judgments.

But, alas ! I am able of my self to do nothing that is good, not so much as to think one good Thought : And I no sooner shall rise from my Knees, but I fear I shall be tempted to the Breach of those very Vows I have now so solemnly made : And those Temptations will certainly overcome me, unless Thou, Lord, dost seasonably interpose thy Grace to with-hold me.

But I can do all Things through Thee strengthening me : Do Thou then, O Blessed Saviour, perfect thy Strength in my Weakness : For in Thee only is my Trust.

O my God, Thou hast promised to give thy Holy Spirit to those that ask it. Behold, Lord, I do humbly, I do earnestly ask thy Holy Spirit now of Thee : O fulfil thy gracious Promise to me : O vouchsafe me that Holy Spirit I pray for, to purifie my corrupt Nature, to strengthen my Weakness, to comfort me in Troubles, to support me in Discouragements, to succour me in Temptations, and to assist me in all Parts of my Duty : That I may ever hereafter live in thy Fear, and in constant, sincere and universal Obedience to all thy righteous Laws.

Thou,

Thou, O Searcher of Hearts, knowest the Sin (or Sins) I am most inclin'd to: [*Here name it, or them*] And herein will lie my greatest Danger of Backsliding: But, O my God, I beg a double Portion of thy Spirit and invisible Aid against it (*or them.*) Hold Thou up my Goings in thy Paths, that my Footsteps slip not. O work in me that victorious Faith, by which I may overcome the World, the Devil, and my own corrupt Nature.

And forasmuch as I am encouraged by thy Favour and gracious Goodness, whereof this Holy Ordinance of Laying on of Hands is a Sign unto me, to hope that Thou wilt not deny me the constant Assistance of thy good Spirit, to strengthen and confirm me in a perfect Love and Obedience to all thy righteous Commands; do Thou, I beseech Thee, cherish and increase those good Motions Thou hast wrought in me towards a more compleat Participation of Thee. Let nothing in this World draw or drive me from a State of Favour and Communion with Thee, O Father, and with thy Son Jesus Christ, through the Preparations of the Spirit of Holiness. Thy Favour, O my God, is better than Life; and the Communications of thy Spirit more to be esteem'd than all Worldly Treasure: Thy Service is perfect Freedom, and thy Laws the most wise Directions of Humane Life, and the sure Paths to Eternal Bliss. O Lord, vouchsafe to  
strengthen,

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strengthen, stablish and settle me in the Practice of them for ever : That being thro' thy Grace faithful unto the Death, I may, through thy Mercy, attain Eternal Life, through Jesus Christ our only Mediator and Advocate; in whose prevailing Name and comprehensive Words I conclude my imperfect Prayers.

*Our Father which art in Heaven, &c.*



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